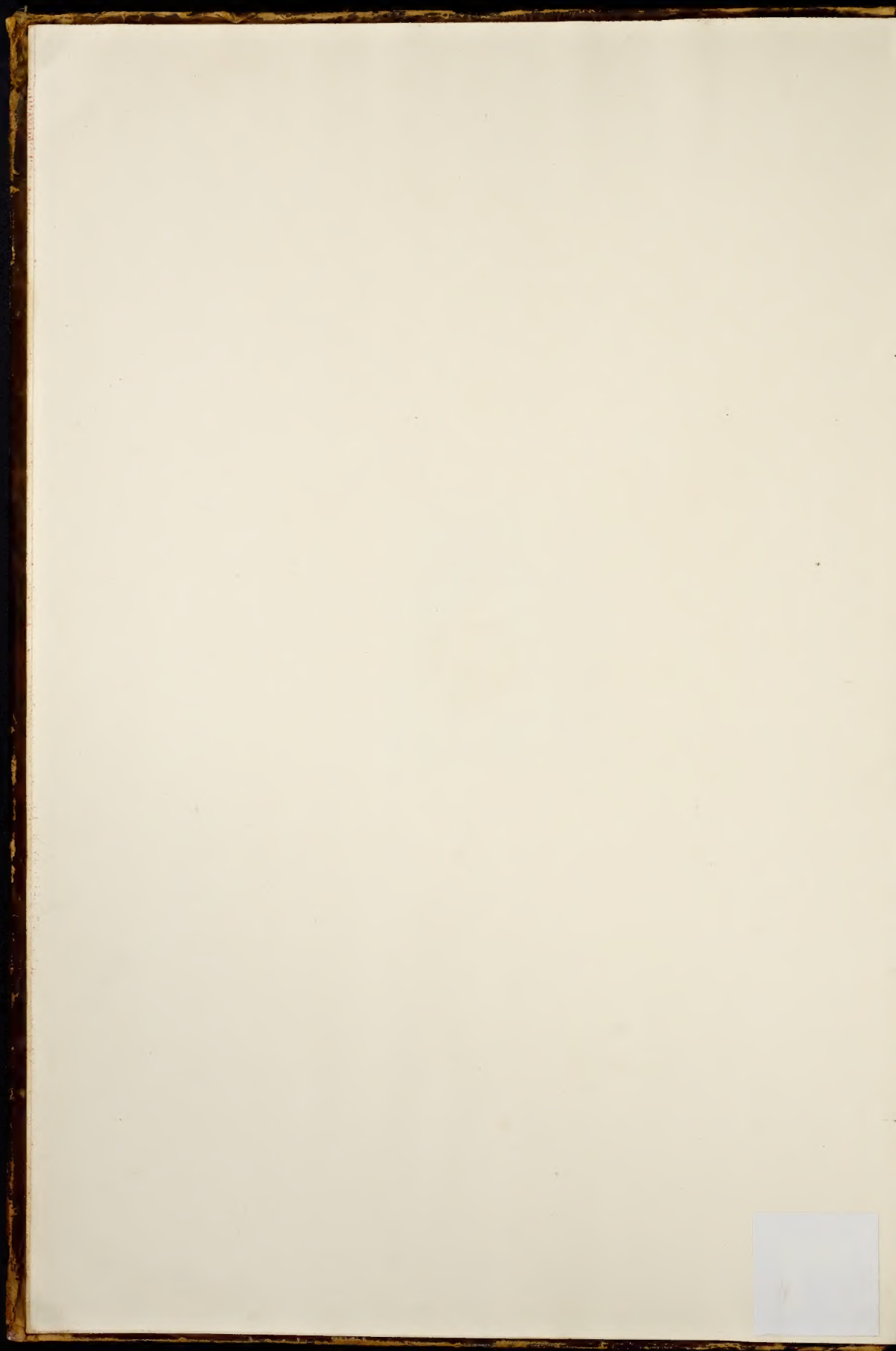






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RUINS

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BALBES

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THE
R U I N S
OF
B A L B E C,
OTHERWISE
HELIOPOLIS
IN
C O E L O S Y R I A.

L O N D O N:
PRINTED IN THE YEAR MDCCLVII.

JOHN
R. U. I. N. S.
B. A. I. H. E. C.
H. N. I. O. P. O. L. I. S.
C. O. L. O. R. I. A.

J O U R N E Y

F R O M

P A L M Y R A T O B A L B E C.

THE Specimen of our Eastern Travels, which we have already given Introduction. the publick in the RUINS of PALMYRA, has met with such a favourable reception as seems to call for the Sequel. We gratefully accept of the extraordinary indulgence shewn us upon that occasion as an invitation to proceed, and shall therefore produce, from the materials which we have been able to collect in the course of our voyage, what ever we think may in any degree promote real knowledge, or satisfy rational curiosity.

We consider ourselves as engaged in the service of the Re-publick of Letters, which knows, or ought to know, neither distinction of country, nor separate interests. We shall therefore continue to publish our Work, not only in English, but also in the language of a neighbouring Kingdom, whose candid judgment of our first production, under the disadvantage of a hasty and negligent translation, deserves at least this acknowledgement.

Having observed that descriptions of ruins, without accurate drawings, seldom preserve more of their subject than it's confusion, we shall, as in the RUINS of PALMYRA, refer our reader almost entirely to the plates; where his information will be more full and circumstantial, as well as less tedious and confused, than could be conveyed by the happiest precision of language. It shall also, in this, as in the former volume, be our principal care to produce things as we found them, leaving reflections and reasonings upon them to others.

This last rule we shall scrupulously observe in describing the Buildings; where all criticism on the beauties and faults of the Architecture is left entirely to the reader. If in this preliminary discourse we intermix a few observations of our own, not so necessarily connected with the subject, it is with a view to throw a little variety into a very dry collection of facts, from which at any rate we can not promise much entertainment.

Before we had quite finished our business at Palmyra our Arabian Escort began Journey from Palmyra. to solicit our departure with some impatience: our safety in returning was, they said, much more precarious than in our journey thither; because they had then only accidental dangers to apprehend, whereas they were now to guard against a premeditated surprize from the King of the Bedouins, or wandering Arabs, who might have had intelligence of us, and think us a prize worth looking after. We

had also our own reasons for more than ordinary solicitude; as we were much more anxious about preserving the treasure we brought from Palmyra than that which we carried thither.

Having therefore, by their advice, concealed our intended road back, as well as the time we proposed to set out, we left Palmyra March 27th 1751; the few miserable inhabitants of that place expressing the utmost astonishment at a visit of which they could not comprehend the meaning.

We returned by the same tiresome road through the Desert, which we have already described in our journey to Palmyra*, as far as Sudud; without any alarm except one, which is worth mentioning only as it relates to the manners of the country.

About four hours before our arrival at Carietein we discovered a party of Arabian horsemen at a distance; to which, had they been superiour in number, we must have fallen an easy prey, in the languid state to which both our men and horses were reduced, by a march of above twenty hours over the burning sands: but upon our nearer approach they began to retire precipitately, and abandoned some cattle, which our friends seized, as a matter of course, laughing at our remonstrances against their injustice.

At Sudud we left our former road on the right hand, and in five hours, still through the same Desert, arrived at Cara, where we took leave of the greatest part of our Caravan. We sent the manuscripts and marbles, which we had collected, on camels to our ship at Tripoli; the merchants who had joined us for protection returned to Damascus with the salt they went to gather at Palmyra; and our Arabian horsemen, now no longer of use, returned to their master the Aga of Haffia, having demanded a certificate of their vigilance and fidelity, which indeed they justly deserved.

Cara. Cara, a village on the great Caravan-road from Damascus to Aleppo, contains, as we were informed, near a thousand souls, and amongst them about twenty Christian families. We had passed through it before in going from Damascus to Haffia, from the last of which it is distant about six hours, and under the government of the same Aga. There is one ruined Church to be seen here, and another converted into a Mosque: upon the wall of the latter is a line of Greek, in a bad character, turned upside down, in which we could read the words ΑΘΑΝΑΣΙΟΣ ΕΠΙΣΚΟΠΟΣ.

This village is pleasantly situated on a rising ground. The common mud, formed into the shape of bricks and dried in the sun, of which its houses are built, has at some distance the appearance of white stone. The short duration of such materials is not the only objection to them; for they make the streets dusty when there is wind, and dirty when there is rain. These inconveniencies are felt at Damascus, which is mostly built in the same manner.

After near a month's constant fatigue in the Desert, particularly at Palmyra, where every hour was precious, we indulged ourselves here with a day of rest.

* Ruins of Palmyra page 33.

PALMYRA to BALBEC. 3

Security and repose, succeeding to danger and toil, soon gave both us and our people that comforting refreshment, which was so necessary to prepare us for new fatigues.

We therefore set out for Balbec March 31st and arrived at Erfale in seven hours. The greatest part of this journey was across the barren ridge of hills called Antilibanus: our road was tolerably good, and our course a little to the Southward of the West.

This village, consisting of about thirty poor houses, was the only one we passed through in our road from Cara to Balbec. We found nothing in it worth remarking, except a melancholy instance of the unhappy government of this country: the houses were all open, every thing carried off, and not a living creature to be seen. We had heard that the governor of Balbec's brother was then in open rebellion, ravaging the country with a party of his desperate associates; and it seems that when we passed through Erfale he was encamped in it's neighbourhood, which made the inhabitants choose to abandon their dwellings, rather than expose themselves to such unmerciful contributions as he had raised in other places. Erfale.

We could not avoid staying here all night; but, impatient to leave a place of so much danger, we set out early the next morning, and in five hours and a half arrived at Balbec, our course turning still more southerly, our road tolerably good, less mountainous and barren, for the last two hours, when the plain of Bocat began to open to us, discovering on it's opposite side the famed mount Libanus, whose top is always covered with snow.

This city, formerly under the government of Damascus, and a few years since the residence of a Basba, is now commanded by a person of no higher rank than that of Aga, who, preferring the more honourable title of Emir, which he had by birth, to that of his station, was called Emir Hassén. The Arabs have hereditary nobility and family connections, contrary to the policy of the Porte, which is desirous of suppressing all influence that the Sovereign can not give and take away at his pleasure. Balbec, it's government.

Emir Hassén paid the Grand Signor fifty purses annually, for the taxes of the district he commanded: he also paid fifty purses yearly for lands, granted in this country as rewards for military service, and farmed by him. We were told that those lands were much more profitable to him than to the persons for whose benefit the grant was originally intended: the reason of which is, that it would be inconvenient, and even dangerous, for any man to pretend to the same farm against so powerful a competitor. He should also have paid something to the Basba of Damascus, for lands which he held under him; but had contrived for some time to evade it, screened by the protection of the Kislar Aga*, to whom he was said to be under private contribution. This reason the Basba of Damascus gave for refusing us letters to Balbec, which he civilly granted to all other places where they could be of service.

* The Title of the Black Eunuch, who has the care of the Grand Signor's women.

Our recep-
tion there.

Having taken up our lodging with a Greek, to whom we were recommended, we waited on the Emir, and found him in a Chiofque in his garden, reclined upon a Sopha near a fountain, and indolently enjoying his pipe. We presented him with our Firman from the Grand Signor, and a letter from the Basha of Tripoli, and were most courteously received. A pipe, coffee, sweetmeats, and perfume are successively presented on these occasions, and the last is always understood as a hint to finish the visit. He applied the Firman respectfully to his forehead, and then kissed it, declaring himself the Sultan's slave's slave; told us that the land he commanded, and all in it, was ours; that we were his welcome guests as long as we would stay, and might securely pursue our business under his friendly protection.

No part of oriental manners shews those people in so amiable a light as their discharge of the duties of hospitality: indeed the severities of Eastern despotism have ever been softened by this virtue, which so happily flourishes most where it is most wanted. The great forget the insolence of power to the stranger under their roof, and only preserve a dignity, so tempered by tenderness and humanity, that it commands no more than that grateful respect, which is otherwise scarce known in a country where inferiours are so much oftener taught to fear than to love.

We had been advised to distrust the Emir, whose character was infamous, and soon had occasion to see how friendly that caution was. Though we had sent our presents according to the custom of the country, yet new demands were every day made, which for some time we thought it advisable to satisfy; but they were so frequently, and at last so insolently repeated, that it became necessary to give a peremptory refusal.

Avarice is no doubt as much an Eastern vice as hospitality is an Eastern virtue; but we must observe that we found the most fordid instances of the former in men of power and publick employment, while we experienced much generosity in private retired life: we are therefore cautious of charging to the character of a people what the nature of their government seems to require. For in the uninterrupted series of shameless venality, which regulates the discharge of every publick duty, from the Prime Vizir downwards, and which, in the true spirit of despotism, stops only at the wretch who is too low to make reprisals, every subaltern in power must submit to that portion of the common prostitution which belongs to his rank, and which seems therefore the vice of the office rather than of the man.

Frequent negotiations produced by this quarrel, in which the Emir unsuccessfully exerted all his art and villany, ended in an open declaration, on his side, that we should be attacked and cut to pieces in our way from Balbec. When he heard that those menaces had not the effect he expected, and that we were prepared to set out with about twenty armed servants, he sent us a civil message, desiring that we might interchange presents and part friends, and allow his people to guard us as far as mount Libanus; to which we agreed. Not long after this he was assassinated by an emissary of that rebellious brother whom we have mentioned, and who succeeded him in the government of Balbec.

Bocat

PALMYRA to BALBEC. 5

Bocat might, by a little care, be made one of the richest and most beautiful spots in Syria : for it is more fertile than the celebrated vale of Damascus, and better watered than the rich plains of Edralon and Rama. In its present neglected state it produces corn, some good grapes, but very little wood. Though shade be so essential an article of oriental luxury, yet few plantations of trees are seen in Turkey; the inhabitants being discouraged from labours which promise such distant and precarious enjoyment, in a country where even the annual fruits of their industry are uncertain. In Palæstine we have often seen the husbandman sowing, accompanied by an armed friend to prevent his being robbed of the seed.

Plain of Bocat.

This plain extends in length from Balbec almost to the sea; its direction is from N. E. b. N. to S. W. by S. and its breadth, from Libanus to Anti-Libanus, we guessed to be in few places more than four leagues or less than two.

The rivers which water it are the Litane, rising from Anti-Libanus a little north of Balbec, which having received great increase from a fine fountain close by the city walls called Rofaleyn, i. e. the Fountain's-head, and the Bardouni, rising from the foot of Libanus, near a village called Zakely, about eight hours S. W. of Balbec, soon joins the Litane in the plain, about an hour from a village called Barrillas.

These streams augmented by several constant rills from the melting snows of Libanus, which the least management might improve to all the purposes either of agriculture or pleasure, form the Cafimiah, and enter the sea under that name near Tyre, where we passed it when we visited the ruins of that city.

The mutual advantages which Tyre, in its flourishing state, and this plain must have reaped from each other are obvious. A rich sea-faring people, confined to a very narrow territory, upon the shore, must have greatly enjoyed a spot like this in their neighbourhood; and in all probability their caravans from Palmyra and the East passed through this plain.

Upon a rising ground, near the N. E. extremity of this plain, and immediately under Anti-Libanus, is pleasantly situated the city of Balbec, between Tripoli of Syria and Damascus, and about sixteen hours distant from each.

From the best information we could get we concluded the number of its inhabitants to be about five thousand, of which there are a few Greek and Maronite Christians, and some Jews. The people are poor, without trade and manufactures. The antient female beauty and prostitution of this neighbourhood seem to have declined together, and the modern ladies of Balbec have the character of being more * cruel and less fair.

It appears strange that the proper names, Syria and Assyria, should be so indistinctly used by the antients, that both are employed by their best authors

Antient Geogra. by of Syria.

* *Helipolis*, quæ propinquit Libano monti, mulieres speciosas pascit, quæ apud omnes nominantur Libanotidas; ubi *Pentem* magnificè colunt : dicunt enim eam ibi habitare, & mulieribus gratiam formatissimè dare.

to exprefs the country we now fpeak of. Befides this confufion of names, the boundaries of Syria are extremely unfettled in antient writers; nor are the limits of it's provinces better afcertained: thofe of Coelofyria in particular are as perplexed as any in antient Geography.

Of Coelofyria.

Could we fuppofe that under this name the antients included, not one tract of contiguous country, but thofe different valleys which wind among the mountains of Libanus and Anti-Libanus, in that fenfe in which the low-lands of a country are oppofed to it's high-lands, Strabo, Pliny, and Ptolomy might more eafily be reconciled: but this conjecture, which the literal meaning of the name fuggelts, is propofed with diffidence, and only as the leaft exceptionable way of throwing fome light on what is fo little underftood.

Strabo's diftinction* of Coelofyria in general, and Coelofyria properly fo called, is not unfavourable to this conftitution; but, however that may be, we can venture to afert that the latter, viz. Coelofyria properly fo called, is precifely the plain we have defcribed.

We may with equal certainty conclude from the antients that the prefent Balbec, in the plain of Bocat, is their Heliopolis of Coelofyria, fometimes called Heliopolis of Phoenicia, and generally diftinguifhed from other antient cities of the fame name by it's vicinity to mount Libanus. We fhall not trouble the reader with authorities to prove what is fo clear: the proper names Heliopolis and Balbec† both refer, though in different languages, to the favourite idolatry of the place, viz. the worfhip of the Sun or Baal; and the only two infcriptions found there put this matter beyond all doubt.

Antient State of Balbec.

WHEN we compare the ruins of Balbec with thofe of many antient cities which we vifited in Italy, Greece, Egypt, and in other parts of Asia, we cannot help thinking them the remains of the boldeft plan we ever faw attempted in architecture. Is it not ftrange then that the age and undertaker of works, in which folidity and duration have been fo remarkably confulted, fhould be a matter of fuch obfcurity, that from all we have been able to learn we cannot promife to give entire fatisfaction on that head? However, to fave the reader the difagreeable pains of fearching among the fame rubbish from which we have collected the following materials, we fhall conduct him through the different periods to which thofe buildings can, with any fort of probability, be affigned, beginning with the moft antient.

In the Jewish History.

The inhabitants of this country, Mahometans, Jews, and Chriftians, all confidently believe that Solomon built both Palmyra and Balbec.

While both thofe ruins answer our ideas of his power and his riches, it is not difficult to find out his wifdom in the former, and his love of pleafure in the latter. We therefore think it probable that his character, as a wife and yet a voluptuous prince, may have given rife to an opinion, which, with regard to

* "Ανατολὴ τοῦ ποταμοῦ τῆς Συρίας, ἐν τῇ τῶν Ἀφροδίτης καὶ τοῦ Ἀγαμέμνονος οὐραῖᾳ, καὶ τῆς Ἀφροδίτης οὐραῖᾳ, καὶ τῆς Ἀφροδίτης οὐραῖᾳ." Strab. Lib. XVI.

† Balbec, the vale of Baal, or Balbeit, the houfe of Baal.

Balbec' at least, seems to have scarce any other foundation; whatever claim Palmyra* may have. We have seen that the choice of the latter situation was worthy of his wisdom; nor could an Eastern monarch enjoy his favourite pleasures in a more luxurious retirement than amidst the streams and shades of Balbec.

Many stories are told there of the manner in which he spent his hours of dalliance in this retreat; a subject on which the warm imagination of the Arabs is apt to be too particular. But whether or no this is the tower of Lebanon, looking towards Damascus, mentioned in his writings; whether he built it for the queen of Sheba, or for Pharaoh's daughter; whether he effected this work in a natural way, as the Jews affirm, or was assisted by spirits in the execution of what the Arabs think beyond human power, with many other opinions equally ridiculous, hath already been too seriously taken notice of by travellers and missionaries†.

Whether the Phœnicians did not erect those temples, in the neighbourhood of their capital, may perhaps be matter of more reasonable inquiry. So far is pretty certain, that the sun was worshipped here, in the flourishing times of that people, when this plain most probably made part of their territory. Phœnician history.

That this city derived both it's name and worship from Heliopolis in Egypt, is agreeable to most received opinions of the progress of superstition from that country. But we are not left to mere probability for the truth of this fact, since we find the following account of it in Macrobius||; who says ' That in the city called Heliopolis the Assyrians worship the Sun with great pomp, under the name of Heliopolitan Jove, and that the statue of this god was brought from a city in Egypt also called Heliopolis, when Senemur or Senepos reigned over the Egyptians, by Opas ambassadour from Delebor king of the Assyrians, together with some Egyptian priests of whom Partemetis was the chief, and that it remained long among the Assyrians before it was removed to Heliopolis.' The same author adds ' that he declines giving the reason for this fact, or telling how the statue was afterwards brought to the place where in his time it was worshipped, more according to the Assyrian than the Egyptian rites, as circumstances foreign to his purpose.'

Though the author, by giving the name of Assyrians to the inhabitants of Syria, an inaccuracy which we have observed to be very common in antient writers, hath perplexed this passage not a little, yet the obscure piece of history it contains seems to shew that the religion of Heliopolis in Syria was in his time a mixture of Chaldæan and Egyptian superstition, in which the former prevailed, as the circumstantial manner in which he mentions names leaves no room to doubt that he had historical authority for those facts, which however hath not reached us.

We shall then suppose, with Macrobius, that our Heliopolis received her idolatry from the city of the same name in Egypt, and practised it with additional

* See RUINS of PALMYRA, page 2.

† Ben. Tudulensis, Radzivil, Quaresimius, Belon, and others.

|| Saturnal. lib. I.

rites from Assyria: but, for the sake of those who would trace this matter higher, we shall just observe, first, that the Egyptian Heliopolis was situated on the confines of Egypt and Arabia; again, that the most antient trading intercourse we read of was carried on between that city and the East*; and lastly, that, if we reject the fabulous origin of the Egyptian Heliopolis in Diodorus†, and adopt Pliny's account‡, we shall find the Sun was worshipped in Arabia before this city was built.

Macrobius§ proceeds to shew that the divinity he speaks of was both Jupiter and the Sun; 'this appears, says he, by the rites of the worship, and by the attributes of the statue, which is of gold, representing a person without a beard, who holds in his right hand a whip, charioteer-like, and in his left a thunderbolt, together with ears of corn; all which mark the united powers of Jupiter and the Sun': he adds, 'that the temple excels in divination, which belongs to Apollo or the Sun: the statue of the god, he says, is carried as the statues of the gods are in the Circensian Games, generally supported by the principal persons of the province, having their heads shaven, and being purified by long chastity; they are hurried violently on, not by their choice, but by the impulse of the divinity, in the same manner as the statues of the Two Fortunes at Antium are carried to give oracular answers.

Grecian
History.

Perhaps, instead of looking for an account of buildings of the Corinthian and Jonick order in the Jewish and Phœnician history, it may be thought more proper to inquire for them during the time that the Greeks possessed this country: but from Alexander's conquest of it till that of Pompey we do not find them mentioned; for which reason we conclude that they must be works of a later date.

It may be alledged that the same period of history is also silent with regard to the buildings of Palmyra§; though it appears probable, from our account of the antient state of that place, that at this time it was adorned with works of great magnificence; and therefore that the buildings of Heliopolis might also have then existed, though they escaped the notice of historians.

In answer to this we must observe, that, besides the obscurity in which Palmyra was kept, as long as it remained an independant state, by a most singular separation from the rest of the world, all accounts of that people from their own annals are lost, except what the inscriptions have preserved; but the history of the Seleucidæ is known, and hath recorded less important works of those kings than the buildings of Heliopolis.

Roman
History:
Julius Cæsar.

The Roman History still remains for our inquiry. The opinion that Heliopolis was made a colony by Julius Cæsar seems to be supported by no

* Gen. chap. 37. v. 25. And they lift up their eyes and looked, and behold a company of Ismaelites came from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry it down to Egypt.

† Diodor. lib. 5. Ἀρχὴ δ' ἐστὶν Ἀλεξανδρῶν ἐνταῦθα τῷ Ἡλιούπολιν ἀνασκευάζουσιν, ἀπὸ τῶ παλαιῶν θεῶν τοῦ προσκυνεῖν.

‡ Pliny lib. 5. cap. 29. Solis quoque oppidum quod non procul Memphi, in Ægypti situ dominus, Arabas conditores habere.

§ Macrobi. Saturn. Lib. 1.
§ Ruins of PALMYRA.

better

better authority than the reverses of some medals in which it is called Colonia Julia.

On the same grounds it is supposed that Augustus sent veterans thither, because on coins it is called Colonia Julia Augusta; and that those veterans were of the fifth and eighth legions, called the Legio Macedonica and the Legio Augusta, is gathered from the reverse of a medal of Philip the elder, on which there is this legend; COL. HEL. LEG. V. MACED. VIII. AVG. Colonia Heliopolitana Legionis v. Macedonicæ VIII. Augustæ.

From a medal of Augustus struck at Berytus we also learn that part of the same legions was sent to that city; and as Strabo mentions two legions settled in this country by Agrippa, it has been concluded, upon the concurring testimony of those coins and this author, that the fifth and eighth legions were divided between Heliopolis and Berytus: and indeed it appears from the same passage in Strabo*, that the tract of lands extending from Berytus to Heliopolis, and as far as the source of the Orontes, was allotted to those veterans.

We have been told that this temple pretended to divination; a prerogative claimed by its god the Sun, under the different characters of the Heliopolitan Jove, the Assyrian Belus, and the Delphick Apollo: and we find that it was in some reputation for its oracular powers among the Romans, by a story recorded of Trajan†; who at the solicitation of his friends consulted this god upon the success of his intended Parthian expedition.

Upon the reverse of a medal of Adrian, on which the Two Fortunes are represented, we find the legend LEG. H. COL. H.; which by some is read Legio octava Colonia Heliopolis. However, were this conjecture more probable than it seems to be, we do not find the least reason to suppose that this emperor, though a great builder in the provinces, has any title to the honour of those works.

Lucian, a native of this country, who appears from some passages in his writings to have lived in the time of the Antonines and Commodus, mentions|| transiently, if the treatise on the Syrian goddess be his, a great and ancient temple in Phœnicia, the rites of whose worship were brought from Heliopolis in Egypt. This, from his short description, appears to be the temple of Balbec: but as nothing which we saw standing can possibly be the remains of what

* Βερυτιέ δὲ καλεῖσθαι μὲν οὐκ ἔστιν, ἀλλὰ τὸν δὲ τῶν Ῥωμαίων, διζήμεν δὲ τὰ γράμματα αὐτῶν. Ἀρχιπρεσβυτέρου, περιεσθῆναι δὲ τὴν Μαγικήν πολλοὶ, μὴ γὰρ τὴν τοῦ Ὁρίωνος πύλιν. Strab. Lib. XVI.

† The reader may have this ridiculous story in the words of Macrobius: *Consultant hunc deum & absentes missis diplomatis consultis: referribusque ordine ad ea qua consultatione addita continentur. Sic & imperator Trajanus inturus ex ea provincia Parthiam cum exercitu constantissime religionis hortantibus amicis, qui maxima hujusce numinis ceperant experimenta, ut de euentu consulentes rei coacti, egit Romano consilio prius explorando fidem religionis, ne forte fraus subisset humana: & primum missi signatos codicillos, ad quos sibi referri vellet. Deus iussit offerri chartam, eamque signari puram & nullis suspensibus sacerdotibus ad ejusmodi factum. Ignorabant quippe conditionem codicillorum. Hos cum maxima admiratione Trajanus excepit, quod ipse quoque parvis tabulis cum deo esset. Tunc aliis codicillis conscriptis signatisque consultis, an Romam perpetrato bello rediturus esset; vitam centurialem deus ex muneribus in æde dedicatis deferri iussit, divosque in portis Iudario condi ac proinde ferri. Exitus rei obitu Trajani apparuit ossibus Romam relatis. Nam fragmentis species reliquiarum, vitis argumento casus futuri tempus ostensum est. Macrobi. Lib. I.*

|| Ἐγὼ δὲ καὶ ἄλλα Φοίνικος ἱερῶν, οὗκ Ἀσσυρίων, ἀλλ' Ἀφρικανῶν. τὸ δὲ Ἡλιόπολιν ἐκ τῶν Φοινίκων ἀπέλκτο. ἵνα μὴ μὴν ἐκ τῶντα. μύθῳ δὲ καὶ τῶν, καὶ ἀρχαῖοις ἱστορίαις. Lucian. de Syria Dea.

in his time could be called antient, we dare only conjecture that he wrote his treatise before the present temples were built. However, his testimony strengthens that of Macrobius, with regard to the antient worship of the Sun, and the origin of the rites used at this place.

We now come to the first and only historical authority we have discovered, with regard to the building of those temples. John† of Antioch, surnamed Malala, says that ‘Ælius Antoninus Pius built a great temple to Jupiter at Heliopolis, near Libanus in Phœnicia, which was one of the wonders of the world.’

As upon this single testimony depends all we have been able to learn, with regard to the builder of the greatest work of antiquity now remaining, it may deserve a more curious examination.

From the time that Pompey went through Heliopolis to Damascus, till the reign we now speak of, this country must have been well known to the Romans: and yet we have unsuccessfully looked into this part of their history, so remarkable for letters and curiosity, in hopes of finding some mention of the most surprising structure in their empire. Can we suppose that the writers of those times would have taken notice of less remarkable buildings in Greece, Asia, and Egypt, with some degree of admiration, and that they would have expressed such surprise at the temple of Diana at Ephesus, and have recorded such particulars of the miraculous* architrave of it's middle intercolumniation in front, had the temple of Heliopolis then existed, in which we see the wonders of the former so far surpassed?

If then there appears no reason for giving this temple an earlier date than this reign, and we shall presently produce authority for believing it existed in the reign of Caracalla, the time of it's building will be brought within a small compass. To which then of the emperors that lived in this interval can we more properly attribute this noble work than to Antoninus Pius? whose actions are so little known, that though by a reign of about 21 years he acquired, and has indisputably transmitted to posterity, the general character of one of the best princes that ever ruled, yet the particulars which merited such extraordinary praise are quite forgot.

If we consider that the taste of the architecture in question does not look unlike that of his time, and add that the above-cited historian's age, country, or religion, so far as they are known to us, offer no suspicious prejudices with regard to this fact, which he seems, in his general manner of compiling from other writers, to insert transiently, as an uncontested truth in which he had no interest, we think we cannot in justice refuse him credit, till further discoveries produce contradictory proofs.

† Μετὰ τὴν βασιλείαν Ἀδριανῆς, ἡσυχάζοντος Ἰουλίου Ἀντωνίνου Πίου ———— ἔργον ἐκτίσθη τὸ Ἱερὸν τοῦ Ἡλίου ἐν τῇ Φοινίκῃ καὶ τῷ ὄρει μύρων, ὑπὸ καὶ αὐτοῦ ὑπὸ τῷ Σηπτατηρίῳ. Joan. Malalæ Hist. Chron. Lib. XI.

* Pliny tells us Lib. XXXVI. Cap. XIV. that the Architect despairing of the means to raise so great a weight, was assisted by the Goddess to whom the temple was dedicated.

Julius Capitolinus, 'tis true, who writes the life of this emperor, enumerates his buildings; amongst which we do not find this mentioned, though so much more considerable than others of which he takes notice.

Had we any regular judicious account of that emperor's reign, in which the temples of Heliopolis were not to be found, it would, no doubt, weaken the testimony of Malala: but the trifling collection of anecdotes, chosen without judgment, and put together without any order by the author we are speaking of, scarce deserves the name of history.

Heliopolis having been constituted a colony by Julius Cæsar, according to some†, and having received part of the veterans of the fifth and the eighth legion from Augustus, was made *Juris Italici* by Septimius Severus; as we are informed by Ulpian‡, a native of this country: and we accordingly find it's temple, for the first time, on the reverse of this emperor's coins.

At the same time that we meet with Heliopolis on the coins of Julia Domna and Caracalla, vows in favour of that emperor and empress are recorded in the two following imperfect inscriptions, copied from the pedestals of the columns of the great portico, which are represented in plate iv. letter G.

* M DIIS HELIYPOL PROSAL

ANTONINIPHIIFELICIVIVIAEAVCMATRISDNCASTRSENATPAIR

COLVMNARVMDVMERINMYROINLYMINASVAPECYNIAEXVOTO. L A S

II.

M DIIS HELIYP

:DRIS DNANTONINIPHIIFELICIVIVIAEAVCMATRISDNCASTRSENATPAIR

TONINIANECAPITACOLVMNARVMDVMER VRONIVMINATASVA EC

I.

Magnis Diis Heliupolitanis pro salute

Antonini Pii Felicis Augusti et Juliae Augustae Matris Domini Nostri castrorum
fenatus Patriae---

columnarum dum erant in muro inluminata sua pecunia ex voto libenti
animo solvit.

II.

Magnis Diis Heliupolitanis ---

Antonini Pii Felicis Augusti & Juliae Augustae Matris
Domini Nostri castrorum----

toninianae capita columnarum dum erant in muro inluminata sua pecunia.---

† See the pages 8 and 9.

‡ *Epist. et Heliopolitana, quae a Divo Severo per Belli civilis occasionem Italiae coloniae rempublicam accepit.* Ulpianus Lib. I de censib.

* Upon comparing our copies of these inscriptions with those taken by the Rev. Mr. Thomas Crofts, who has visited Balbec since we were there, we found his were most satisfactory, and we acknowledge ourselves obliged to that gentleman for the liberty he gave us to make use of them.

We are at a loss about the sense of *capita columnarum dum erant in muro inluminata* : perhaps those words imply the carving or finishing of the capitals, which was generally done after the columns were fixed. It was common, among the antients, for particular persons to contribute to publick buildings, by executing some part at their private expence; and such benefactions were generally recorded by an inscription, of which we have many.

The heathen worship prevailed in these temples a great while, notwithstanding the progress of the Christian religion; which long met with violent opposition at Heliopolis, though first openly preached and received in it's neighbourhood.

In those violent contests, between expiring idolatry and prevailing Christianity the temples suffered much; their statues were broken, and their ornaments defaced.

Constantine. Abulpharagius* says that 'Constantine built a temple here;' and adds that 'he abolished a custom of this place, permitting the promiscuous use of 'wives.'

Theodosius. But we learn from the Chronicon Paschale† that 'Constantine only shut 'up the temples of the Pagans; while Theodosius destroyed some, and converted the great and famous temple of Heliopolis into a Christian church.'

In this passage two barbarous words occur, which have been strangely tortured to different meanings. We adopt without hesitation the opinion of Holstenius, who thinks the word *Βαλαιο* relates to Baal, the idol of the temple; but we cannot agree with Reinesius in changing the word *τριλιθον* into *πυλὸν τετραγώνον*, as we think the three immense stones of the subasement are evidently signified by the former. All travellers have taken notice of those stones; some indeed of scarce any thing else: nor is it surprising that after the decline of taste, when more attention was paid to mere magnitude than beauty, this temple should be chiefly noted for the largest stones which perhaps were ever employed in any building.

The Khalifs. It is in vain to go lower for information worth producing, with regard to those buildings: Church History affords little more than the names of some Bishops and Martyrs of Heliopolis; and, when Mahometanism prevailed, this part of the country fell under the government of that branch of the Khalifs called the Omniades; an ignorant and incurious race, during whose times we find only that || Balbec was a considerable city.

* *Templum etiam (extruxit) in urbe Baal dec, cujus incolæ uxores habebant communes, adeo ut nemini de stirpe sua constaret; a quo (sello) ipso prohibente abstinerunt.* Greg. Abul-Pharagii Hist. Compend. Dynast. p. 85.

† *Κωνσταντῖνος ὁ αὐτοκράτωρ, βασιλεύσας, τὰ ἱερὰ μόνον ἔκλειψεν, καὶ τοὺς ἐκείναις τῶν Ἑλλήνων ἔτους ὁ Θεοδοσίος καὶ κατέλυσεν. καὶ τὸ ἱερὸν ἡλικιόπολιν, τὸ τῷ Βαλαίῳ, τὸ μέγα καὶ τριλίθιον, καὶ ἐκτίσεν αὐτὸ Ἐκκλησίαν Χριστιανῶν.* Chron. Pasch. OLYMP. CCXXXIX. p. 303.

‡ Herbelot Bibliothèque Orientale.

After the commencement of their power we suppose the name Heliopolis was entirely disused, and that of Balbec took place; which we cannot but think the most antient as well as the modern name of this city, always used by the natives of the country.

The first conversion of the temple into a fortress looks like a work of those Khaliifs; though some repairs have a more modern appearance, and are, no doubt, posterior to the conquest of this country by Selim, having probably been made in the wars between the Grand Emir and the Turks.

In this essay, for the defects of which we can make no other apology than it's being the first attempt towards a history of those buildings, the authorities to which we have had recourse take notice of one temple only. To which then of the two great ruins, that we are to describe, shall we apply the informations here collected?

We do not think it easy to give a direct answer to this question; and shall only venture to produce a few observations, which may assist the reader to decide for himself.

If our criticism upon the word *ἱερόν* be just, as it is applicable to the greatest temple only, we must conclude that to have been the same which Antoninus built, and which Theodosius converted into a Christian church.

We meet with the temple of Heliopolitan Jove on antient coins; which are not always exact with regard to the form of the building they mean to represent; as will probably appear in the following instances.

On the reverse of a medal of Septimius Severus we find a temple, in form like the great temple of Balbec, and having, like it, ten columns in front, with the legend COL. HEL. I. O. M. H. Colonia Heliopolitana Jovi Optimo Maximo Heliopolitano.

But on the reverse of another medal of the same emperor, with the same legend, we see a temple in perspective, having indeed the same form with both the great and the most entire temple of Balbec; but having six columns only in front, which is the number of neither. The same is repeated on the reverse of a medal of Caracalla.

On the reverses of some medals of Philip the Elder and his wife Ottacilia we find the same legend, with a temple of a different size and form, bearing no resemblance to any of the temples of Balbec.

Upon the reverse of another medal of the same Philip we find a fourth temple, which seems to belong to Heliopolis by the legend COL. IVL. AVG. FEL. HEL. Colonia Julia Augusta Felix Heliopolitana. A stair of many steps leads

to an area, in which is a temple of the form of the great temple of Balbec : This is, in all probability, an awkward representation of that great temple, with the courts, portico, and great stairs leading to it.

In our description of the great temple, we shall give some reasons which have convinced us that it never was compleatly finished.

In the entablature of the temples there is a more than accidental similitude, which nothing but imitation could produce.

Those temples discovered to us no marks of very different antiquity ; and the least entire seemed to owe it's more ruinous state rather to violence than to decay.

Under whatever name the antient divinity of this temple was invoked, whether the Baal of sacred, or the Belus of profane history, whether called Jupiter or Apollo, it is certain the object of worship was the Sun ; the structure of whose temples at Palmyra and Heliopolis differs from that of all others we have seen, in some particulars which may be the subject of a separate enquiry into the Syrian mythology.

At present we shall only observe, as travellers through those antient seats of idolatry, that we imagined we could discover, in many of the deviations from the true object of worship, something in the climate, soil, or situation of each country, which had great influence in establishing it's particular mode of superstition.

If we apply this observation to the country and religion of Syria, and examine the worship of the Sun, Moon, and Stars, called in scripture Baal, Astaroth, and the Host of Heaven, we may perhaps not only see how that early superstition, which misled the inhabitants of a flat country, enjoying a constant serenity of sky, was naturally produced ; but we may also observe something of the origin and progress of that error, in a certain connection between those objects of worship considered physically, and their characters as divinities.

Thus, the pomp and magnificence with which the Sun was worshipped in Syria and Chaldaea, the name of Baal, which, in the Eastern language, signifies Lord or Master, and the human victims sacrificed to him, seem all together to mark an awful reverence paid rather to his power than to his beneficence, in a country where the violence of his heat is destructive to vegetation, as it is in many other respects very troublesome to the inhabitants.

But the deification of the inferior gods of the firmament seems to have taken it's rise from different principles, in which love seems to have been more predominant than fear ; at the same time that their worship has stronger characteristics of it's Syrian extraction than that of Baal, if the following observations be well founded.

Not

Not only the extensive plains and unclouded sky, already mentioned, have been long since observed to point this out, but we imagine that the manner in which the inhabitants of this country live, and which is as uniform as their climate or their soil, hath greatly contributed to direct their attention to these objects.

It has ever been a custom with them, equally connected with health and pleasure, to pass the nights in summer upon the house-tops, which for this very purpose are made flat, and divided from each other by walls. We found this way of sleeping extremely agreeable; as we thereby enjoyed the cool air, above the reach of gnats and vapours, without any other covering than the canopy of the heavens, which unavoidably presents itself, in different pleasing forms, upon every interruption of rest, when silence and solitude strongly dispose the mind to contemplation.

No where could we discover in the face of the heavens more beauties, nor on the earth fewer, than in our night-travels through the deserts of Arabia; where it is impossible not to be struck with this contrast: a boundless, dreary waste, without tree or water, mountain or valley, or the least variety of colours, offers a tedious sameness to the wearied traveller; who is agreeably relieved by looking up to that cheerful moving picture, which measures his time, directs his course, and lights up his way.

The warm fancy of the Arab soon felt the transition from wild admiration to superstitious respect, and the passions were engaged before the judgment was consulted. The Jews in their passage through this wilderness (where we are told in the scriptures* they carried the star of their god, which St. Jerom supposes to have been Lucifer, worshipped in the same country in his time) seem to have caught the infection in the same manner, and "their hearts† went after their idols." This bewitching enthusiasm, by which they were so frequently seduced, is still more strongly characterized in the same expressive language of holy writ, which tells us that "their eyes went a whoring after their idols§:" and an antient native of this country, a man of real piety, seems to acknowledge the danger of contemplating such beauties, and to disown his having yielded to the temptation, in the following words||: "If I beheld the sun when he shined, or the moon walking in her brightness, and my heart hath been secretly enticed, or my mouth have kissed my hand; this were an iniquity, &c.

However unconnected the natural history of a country and its mythology may seem, yet their relation might bear a more minute examination, without running into wild conjectures. Even Egypt had some objects of divine wor-

* Amos. v. 26.

† Ezek. xx. 16.

§ Ezek. vi. 9.

|| Job, xxxi. 26.

ship, so peculiarly the growth of that soil, that they could never bear transplanting, notwithstanding the complaisance of antiquity for her absurdities.

As superstition travelled northward, she changed her garb with her country, and the picturesque mixture of hill, vale, grove, and water, in Greece, gave birth to Oreads, Dryades, and Naiades, with all the varieties of that fanciful mythology, which only such a poet as Homer, in such a country as Greece, could have connected into that form and system, which poetry has ever since thought proper to adopt.

We may add, as a further confirmation of our opinion, that this same mythology, examined on the spot where Homer wrote, has several plausible and consistent circumstances, which are entirely local. Should health and leisure permit us to give the public that more classical part of our travels, through those countries which are most remarkable as the scenes of antient fable, we may illustrate by some instances what is here only hinted at.

Having now finished this Second Volume, I beg leave to separate myself a moment from my fellow-traveller, to acknowledge, as editor of this work, that I alone am accountable for the delay of it's publication.

When called from my country by other duties, my necessary absence retarded, in some measure, it's progress. Mr. Dawkins, with the same generous spirit, which had so indefatigably surmounted the various obstacles of our voyage, continued carefully to protect the fruits of those labours which he had so cheerfully shared: he not only attended to the accuracy of the work, by having finished drawings made under his own eye by our draughtsman, from the sketches and measures he had taken on the spot, but had the engravings so far advanced as to be now ready for the public under our joint inspection.

This declaration I owe in justice both to the public and my friend: for whatever, in the state of their accounts, the balance may be in his favour, I must not ungratefully conceal how much I am a debtor to both.

ROBERT WOOD.

EXPLANATION

EXPLANATION of the PLATES.

PLATE I.

Plan of the city of Balbec, shewing only the situation of the ancient buildings which remain.

N. B. This plate may be used as an index to the contents of the work; the principal objects of which are, the great temple with its courts, the most entire temple, and the circular temple. Views of those ruins, in the condition we found them, are intermixed with the representations of the same buildings, in their supposed entire state; that it may appear upon what authority some parts are restored.

N. B. The measures we make use of are English feet and inches.

- A. Portico, which formed the grand front to the buildings A. B. C. D. It is described in plates III, IV, V, VI, VII, VIII, and XI.
- B. Hexagonal court, to which the portico A leads, is described in plates III, IX, X, XI, and XX.
- C. Quadrangular court, to which the court B leads, is described in plates III, and from XII to XX inclusive.
- D. Great temple, to which the approach was through the foregoing portico and courts, is described in plates III, XXI, and XXII.
- E. The most entire temple, which see described from plate XXIII to plate XLI inclusive.
- F. The circular temple. See plates XLII, XLIII, XLIV, XLV.
- G. A Dorick column, whose shaft consists of several pieces, standing single on the elevated south-west part of the city, where the walls inclose a little of the foot of Antilibanus. We discovered nothing, either in the size, proportions, or workmanship of this column, so remarkable as a little basin on the top of its capital, which communicates with a semicircular channel, cut longitudinally down the side of the shaft, and five or six inches deep. We were told that water had been formerly conveyed from the basin by this channel; but how the basin was supplied we could not learn: as it greatly disfigures the shaft of the column, we suspect it to be a modern contrivance. The small part of the city, which is at present inhabited, is near the circular temple, and to the

south and south-west of it. We did not think the Turkish buildings worth a place in this plan; but the reader may see a view of them in the following plate. A great deal of the space within the walls is entirely neglected, while a small part is employed in gardens; a name which the Turks give to any spot near a town where there is a little shade and water.

- H. The city walls, which, like those of most of the ancient cities of Asia, appear to be the confused patch-work of different ages. The pieces of capitals, broken entablatures; and, in some places, reversed Greek inscriptions, which we observed in walking round them, convinced us that their last repairs were made after the decline of taste, with materials negligently collected as they lay nearest to hand, and as hastily put together for immediate defence.
- I. The city gates: they correspond in general with what we have said of the walls; but that which is on the north side presents the ruins of a large subasement, with pedestals and bases for four columns, in a taste of magnificence and antiquity much superiour to that of the other gates. The ground immediately about the walls is rocky, and little advantage is taken of a command of water, which might be much more usefully employed than it is at present in the gardens. Some confused heaps of rubbish, which appear to have belonged to ancient buildings, both within and without the walls, are too imperfect to deserve notice.

PLATE II.

View of the city of Balbec from the south, shewing its antiquities and Turkish buildings.

N. B. In this perspective view the same letters mark the same buildings, of which they marked the plan in the foregoing plate.

- A. Turkish towers built on the ruins of the portico. See plate IV.
 B. South-west wall of the hexagonal court.
 C. South wall of the quadrangular court.
 D. Nine columns of the peristyle of the great temple on the fourth side, which still continue to support their entablature, notwithstanding several unsuccessful attempts of the Turks to destroy them, in order to get at the iron employed in strengthening the building.
 E. The most entire temple.
 F. The circular temple, now a Greek church.
 G. The Doric column. See this letter in plate I.
 H. The city walls.
 I. The west gate.
 K. A minaret or Turkish steeple. Instead of bells, which are not used in Turkey, a person is employed to call the people to prayers from the balcony, near the top of this minaret, at the five stated times appointed in every twenty-four hours for divine worship.
 L. A quarry of free stone, near the city walls, from which probably the immense stones employed in the subasement of the great temple were taken; while the more ornamented parts of those buildings were supplied from a quarry of coarse white marble, west of the city, and at a greater distance. In the first quarry there are still remaining some vast stones, cut and shaped for use: that upon which this letter is marked, appears, by its shape and size, to have been intended for the same purpose with the three stones mentioned in plate III, letter X. It is not entirely detached from the quarry at the bottom. We measured it separately, and allowing for a little disagreement in our measures, owing, we think, to its not being exactly shaped into a perfectly regular body*, we found it seventy foot long, fourteen broad, and fourteen foot five inches deep.
 The stone, according to these dimensions, contains 14,128 cubic feet, and should weigh, were it Portland stone, about 2,270,000 pounds avoirdupoise, or about 1135 tons.
 M. Part of Antilibanus.
 N. Part of M. Libanus.

P L A T E III.

Plan of the great temple, and of the portico and courts leading to it.

N. B. The most entire parts are distinguished in this plan by crossed lines, the least entire by single lines, and the intermediate stages of decay are marked by a mixture of both. But the precise degree of ruin in which we found those buildings will be more distinctly seen by the views exhibited in plates IV, IX, XII, XXI, XXIV.

- A. Stair leading to the portico.
 B. Portico.
 C. Lateral chambers, separated from the portico by two pilasters.
 D. D. D. Broken walls which were perhaps continued (or intended to be continued) from the portico and quadrangular court, till they met at right angles. There are no remains to strengthen this conjecture, further than it's being evident from the unfinished walls that something is wanting; and that it is plain from the negligent manner in which the external walls of the courts are built (which see plate II, letter B and C,) that they were to have been covered by something.
 E. Great door of communication between the portico and the hexagonal court.
 F. Smaller side-doors.
 G. The hexagonal court. We think it not improbable that the particular buildings of this and the following court served as schools and lodgings for the priests of the Sun; whose habitations † Strabo takes notice of his having seen at Heliopolis in Egypt.
 H. Passages between the portico and the hexagonal court.
 I. Exedrae of the hexagonal court. The exedrae of the ancients, whether in their palatras or private houses, were places where philosophers assembled to teach and converse upon different parts of literature. Their form, according to Vitruvius and Alex. ab Alexandro, resembled much that of the buildings to which we give this name.
 K. Chambers. Perhaps the priests were lodged here.
 L. Niches.
 M. Passage from the hexagonal court to the quadrangular court.
 N. Lateral communications between the same.
 O. The quadrangular court.
 P. It's rectangular exedrae, tetrastyle.
 Q. It's rectangular exedrae, hexastyle.
 R. It's semicircular exedrae. See those of Diocletian's Baths.
 S. It's chambers, probably for the priests.
 T. It's great niches, perhaps for Colossal statues.
 V. Smaller niches, in the semicircular exedrae, and between the pilasters of the quadrangular court.
 W. The great temple of ten columns in front, and nineteen in flank; of which nine only are standing with their entablature. The bases of the others are almost all in their places, and some of them with part of the broken shaft; but there are no bases to be seen of a vestibule, nor any part of the cell left. This temple is of the peripteros-and-decástyle kind of the Greeks; but it's intercolumniation is none of the five sorts which Vitruvius

* This may be the reason why that diligent and indefatigable traveller, Dr. Pocock, differs from us in his measures of this stone, which he makes sixty eight feet long, seventeen feet eight inches wide, and thirteen feet ten inches deep.

† Ἐν δὲ τῇ Ἡλιούπολιν καὶ Ἰδαίου εἰδωτοῦ μεγίστου, ἡ δὲ τοῦτον οὐκ ἐστὶν ἡμετέραν γλῶσσαν ἀλλὰ τῶν Ἀνατολικῶν ἐστὶν ἡμετέροις φασὶν τοὺς παλαιῶν σοφιστῶν εἶδωτο καὶ δεισιμαστικῶν. Strabo, L. b. xvi. p. 806.

mentions : a necessary consequence of the great diameter of the columns, which would not admit even of the pycnostyle, the smallest distance which the Greek art of building had prescribed.

- X. *Terras*, or subasement, of the great temple ; if we can apply this last name to that which supported no part of the temple. We think it probable that it was never finished, as the expence and trouble of carrying away materials of this prodigious size could have answered no purpose. The reader may see, in plate XXIV, letter B, the manner in which the peristyle was finished before the subasement. By what we see of it at the west end, it appears that this subasement was to have consisted of three rows or strata of stones, like that of the entire temple ; the lowest forming the mouldings of the socle with part of the die ; the second forming the greatest part of the die ; and the highest forming the remaining part, with the mouldings of the cimasa. The lowest stratum is seen in this plan. We have marked the length of the stones : their

breadth, not including the projection of the mouldings of the socle, is ten feet five inches ; and their height thirteen feet. The second stratum, forming the greatest part of the die of this subasement, is seen at the west end. We could not get to measure the height and breadth of the stones that compose it, which however appeared to be the same as in the lower row ; but we found the length of three of them to make together above a hundred and ninety feet, and separately sixty three feet eight inches, sixty four feet, and sixty three feet. We have conjectured (in our account of the ancient state of these buildings) that this temple was called *τῆς τριῶν* from these three great stones. To the west a solid foundation of rough stones, upon which the subasement is built, appears about twelve feet above the ground.

The buildings in this plan are raised a considerable height from the ground by very solid arches ; which see under letter E of the following plate.

PLATE IV.

View of the portico in it's present ruinous state.

- A. Modern towers, built upon the lateral chambers. See plate III, letter C.
 B. An Attic, which is carried on through the two courts, and seems to have been ornamented with statues.
 C. Entablature, which is the same on the outside and inside of the portico. See plate VIII.
 D. Lateral chambers. See their sections, plates VI and XI.
 E. Doors leading to the arches which support the portico and the two courts. The sections of those arches, in plates X, XI, XIII and XIV, shew that they communicate with one another, and are carried on in the same direction with the walls of the portico and courts, to which they give both solidity and elevation. The rustic manner in which they are built, of vast unchiselled stones, would make it seem as if nothing else was intended by them ; and yet some heads carved in alto relievo upon the key-stones, which project at regular distances, made us suspect they might also have answered some mysterious purposes of the antient religion of this temple. They are in some places almost filled up with rubbish, and very indifferently lighted by the funnels, which see plate X, letter F ; so that we could only discover by torch-light one of those heads distinctly, which had a youthful face with horns like a Serapis. We could also observe upon the same stone some Roman characters, but so indistinct that we found it impossible to make out a word. The same obscurity and rubbish also prevented our taking an exact plan of those arches.
 F. Rough wall, which we suppose was covered by the stair, as represented in the following plate.
 G. Pedestals of the columns of the portico. Upon two of them marked with this letter are the inscriptions, which see page 11. These columns were standing in La Roque's time, 1688 ; if we may at all trust to his account, which contains so much ignorant admiration, and so little intelligible description.
 H. Turkish wall.
 I. Great door leading to the hexagonal court.
 K. Smaller lateral doors, with niches over them, leading to the same. See plate VII.
 L. Tabernacles for statues. The columns of all the tabernacles of these ruins are taken away, as well as all the statues, and every thing that was portable.
 M. The south-west part of the city.

PLATE V.

Upright of the portico in it's perfect state.

No ornament seems wanting to complete this grand front to the whole building, as it is here restored, except the statues on the Attic and in the tabernacles. How far it may have been farther extended on both sides, beyond the lateral chambers, can only be conjectured. See plate III, letter D. The doors marked E, in plate IV, are omitted here by a mistake, which was not discovered till the plate was engraved.

E X P L A N A T I O N

Several artists have observed a similitude between some European buildings and some parts of the ruins of Palmyra and Balbec; from which they have, perhaps too hastily, concluded that the former were copied from the latter. The portico of the Louvre at Paris has been compared in this light with some parts of the ruins of Palmyra, as also with the portico described in this plate: but we cannot discover any foundation for inferences so injurious to the memory of the architect who built that noble structure, which is as justly admired as it is unaccountably neglected.

P L A T E VI.

Longitudinal section of the same.

See it's tranverse section plate XI.

P L A T E VII.

Smaller door of communication, between the portico and hexagonal court.

A. The door.

B. Niche over the door.

C and D. Tabernacles of the portico.

P L A T E VIII.

Order of the portico.

P L A T E IX.

View of the hexagonal court, in it's present ruinous state, as you approach it from the portico described in the foregoing plates.

A. Exedrae of the hexagonal court on it's south-west side.

B. Exedrae of the same on it's north-west side.

C. The most entire temple.

D. Part of the great temple.

Mount Libanus is seen, in this view, at a distance.

P L A T E X.

Upright of the east, south-east, and north-east sides of the same court.

A. B. The north-east side.

B. C. The east side.

C. D. The south-east side.

E. Section of the irregular chambers, which form the northern and southern angles of the hexagon. See plate III, letter K.

F. Section of one of the arches on which the building is supported; with a funnel for the admittance of light and air.

G. Section of another not lighted.

P L A T E

P L A T E X I.

Section of the stair, portico, and hexagonal court.

- | | |
|---|---|
| A. The stair. | E. F. South-west side of the same. |
| B. C. The portico. | F. G. South side of the passage from the hexagonal to the quadrangular court. |
| C. D. Vestibule between the portico and the hexagonal court. See plate III, letter I. | H. Arches supporting the whole building. |
| D. E. South-east side of the hexagonal court. | |

P L A T E X I I.

View of the quadrangular court, in it's present state, as it is seen from the passage between it and the hexagonal court.

- | | |
|---------------------------------|--|
| A. The south side of the court. | D. The great temple. |
| B. The north side of the same. | Mount Libanus appears in this view as in plate IX. |
| C. The most entire temple. | |

P L A T E X I I I.

Upright of half the east side of the quadrangular court, to which the other half is perfectly similar. See plate III.

- | | |
|---|--|
| A. Niches, with tabernacles above them, between the pilasters. See plate XVIII, XIX, and XLV. | D. Exedrae. |
| B. Door of the lateral communication between the two courts. See plate III, letter N. | E. Door of one of the chambers. See plate III, letter G. |
| C. Great niche. See plate III, letter T. | F. Arch supporting the building. |

P L A T E X I V.

Upright of the north side of the quadrangular court, similar to the south side.

- | | |
|--|--|
| A. Niches and tabernacles. | D. Semicircular exedrae. |
| B. Door of one of the chambers. See plate III, letter S. | E. Rectangular exedrae, hexastyle. |
| C. Rectangular exedrae, tetrastyle. | F. Door of one of the chambers. See plate III, letter S. |
| | G. Arch supporting the building. |

P L A T E X V.

Longitudinal section of one of the rectangular exedrae of the quadrangular court.

- | | |
|--|-----------------------------|
| A. B. Tabernacles of the exedrae. | in the court. See plate XX. |
| C. Entablature, which is the same in the exedrae and | D. Arched soffit. |

E X P L A N A T I O N

P L A T E XVI.

Transverse section and plan of the fame.

- A. Plan of the columns in the front of the exedræ: some remaining fragments shew they were of one piece of granite. B. Plan of the tabernacles of the exedræ in front. C. Plan of the lateral tabernacles of the fame.

P L A T E XVII.

Plan and upright of the semicircular exedræ.

- A. Niche. See plate XVIII. C. Entablature. See plate XX.
B. Tabernacle above it. See plate XIX. D. Arched soffit.

P L A T E XVIII.

Upright of the niche in the semicircular exedræ, and between the pilasters in the quadrangular court, with part of the tabernacle above it.

- A. Back of the niche. See it's depth plate XLV. the height of the composite capitals of the pilasters.
B. It's pilaster, of the composite order, ornamented with oak leaves. E. Shell forming the top of the niche.
C. Great pilaster of the court. See it's entire order, plate XX. F. Pedestal for a statue.
D. Frieze within the niche, having it's breadth equal to G. Columns of the tabernacle above the niche.
H. Recess cut in the wall, to give the tabernacle a proper depth.

P L A T E XIX.

Plan and upright of the tabernacle, above the niche described in the last plate.

- A. Plan of the tabernacle. D. Plan of it's composite columns.
B. C. It's depth in the wall. E. Plan of the pilaster of the courts. Plate XX shews it's order.

P L A T E XX.

Order of the two courts.

The shafts of those columns were of one piece of granite; the bases and capitals were of the same materials with the rest of the building.

P L A T E XXI.

Views of both temples, in their present state, from the west.

- A. Nine columns of the great temple. C. The Turkish towers, built upon the ruins of the great portico.
B. The most entire temple. D. The

D. The great niches of the quadrangular court.
E. Great door leading to the portico.

F. A door leading to those arches already described,
which support the building.

PLATE XXII.

Order of the great temple.

The shafts of these columns consist of three pieces, joined most exactly without cement, (which is used in no part of these buildings) and strengthened by iron pins received into a socket worked in each stone. Most of the bases had two such sockets, one circular and another square, corresponding to two others of the same shape and dimensions in the under part of the shaft. By measuring some of the largest of those which were circular, we found the iron pin which they received must have been a foot long, and above a foot diameter. When we observed, by finding such sockets in all the fallen fragments of this temple, that each stone had probably been strengthened in this manner, we were less surprised at the quantities of iron said to be carried away by the Bahas of Damascus, at different times, from these ruins, on which they had left most evident marks of their violent, though unsuccessful, attempts to get at the iron of the columns which are standing. How much this method contributes to the strength of the building is remarkably seen in the most entire temple, plate XXIV; where a column has fallen against the wall of the cell, with such violence as to beat in the stone it fell against, and break part of the shaft, while the joinings of the same shaft have not been in the least opened by the shock.

PLATE XXIII.

Plan of the most entire temple.

This temple is irregularly placed with regard to the former, and is also built upon a much lower horizontal plan; see plate XXIV: and yet on the south side it appears that its subassement is raised considerably from the ground by a very solid foundation, in the same manner as that of the great temple.

N. B. The crossed lines mark what is standing, the single lines what is ruinous, and the outline what is entirely destroyed.

- A. Stair, now destroyed, which was standing in La Roque's time. The number of steps is determined by the height of the subassement.
- B. Peristyle, of eight columns in front, and fifteen in flank.
- C. Vestibule; in which the columns are of a less diameter than those of the peristyle.
- D. Door of the temple. On each side of it is a stair, by which we got up to the top of the cell, and could walk round it.
- E. The body of the cell; in which we have thought proper to omit two walls parallel to the north and south walls of the cell, as evidently of a more modern construction than the rest of the temple. See the remains of those walls in the view of the

inside of this temple, in its present state, plate XXXV, letter F.

- F. The west end of the temple, which is divided from the body of the cell. See plate XXXVI; where it appears how much the pavement of this part is raised above that of the cell, from which there was a stair to it: and on each side of this stair was another to descend from the cell to two vaults, which are under the raised pavement of this west end. We examined those vaults by torch-light, and found them pretty much choked up with rubbish; but, as far as we could see, unornamented. The middle of this raised part had a separate arched soffit belonging to it, under which the golden statue of the God described by Macrobius* was probably

* See pag. 8 preceding.

EXPLANATION

bably placed. This sort of throne we shall call the Thalamus, as it answers exactly to that sacred part of the temple of the Syrian Goddess at Hieropolis, to which Lucian gives this name in the following passage: "Εὐθεδὲν δὲ ὁ θεός, οὐκ ἀπὸ τοῦ ἱεροῦ, ἀλλὰ ἐκ αὐτοῦ θαλάμου ἀλλοῦ περικείμενον αὐτῷ; καὶ ἐς ταύτην ἐλθόντι, θύει οὐκ

ἐκταται, ἀλλ' ἐς αὐτοῦ ἀπὸς ἀναπύματον. ἐς μὲν δὲ τὸν μυχὸν οὗτοῦ πάντες ἐκέρχονται. ἐς δὲ τὸν θαλάμῳ οἱ ἱερεῖς μύθουσι, ὃ μὲν τοῖς πάντες ἱερεῖς, ἀλλὰ τὸ μάλιστα ἀρχιερεῖσι τί ἴσιν, ὃς τοῖσι πατρὶς ἐς τὸ ἱερὸν μύθεται. ἱερατικὸν δὲ αὐτῷ ἵκνται τὰ ἱδία, ἣ τι ἦεν, καὶ τὸ αὐτοῦ δια ἱεροῦ τῆς αὐτοῦ κληίζουσι. ἀμφὺ δὲ χροῖται τί ἴσιν, ὃς ἀμφὺ ἐξέρχονται.

PLATE XXIV.

View of both temples, in their present state, from the south.

A. The most entire temple.

B. Nine columns of the peristyle of the great temple.

Here we may observe that the rough foundation, which supports these columns, was to have been

hid by a subasement like that on the west and north; which see plate III, letter X.

C. Turkish additions, to convert the temple into a fortification.

D. Houses now inhabited.

PLATE XXV.

Upright of the front of the entire temple, in its perfect state. In this and the following plate we see the different dimensions of the orders of the peristyle and vestibule; the capital of the latter being on a level with the frieze and architrave of the former; which is more distinctly observed in plates XXVIII and XXXVI.

The authority for the frieze in the pediment may be seen in plate XXI, letter B.

PLATE XXVI.

Upright of the flank of the same.

PLATE XXVII.

Order of the peristyle of the same.

The shafts of these columns are most of them of three pieces, though a few consist of two pieces only. We have observed, in our account of the ancient state of these buildings, that there is a likeness between this entablature and that of the great temple which could not be accidental; and we think every body will conclude, from an evident repetition of the same singularities, that the one is almost an exact copy of the other.

PLATE XXVIII.

Transverse section of the vestibule.

N. B. The shaded part only is standing.

A. Profile

- A. Profile of the entablature of the foregoing plate: it is composed of two pieces, one forming the cornice, and the other the frieze and architrave, as is here represented.
- B. Transverse section of the lacunari; shewing their curve, and the manner in which they are supported, on one side, by the external cornice of the cell, and, on the other, by the internal architrave of the peristyle.
- C. Profile of the external entablature of the cell.
- D. Profile of the entablature of the vestibule.
- E. Part of the arched soffit of the vestibule which remains.
- F. Projection which is carried quite round the cell, from one of the antæ to the other, but is not continued in the vestibule: see plate XXX.
- G. Section of the subæment; shewing it's projection two feet beyond the bases of the columns it supports.

P L A T E XXIX.

The lacunari.

- A. B. Projection of the cornice of the cell supporting the lacunari on one side, as we have seen in the last plate.
- a. b. Projection of the internal architrave of the peristyle, by which the lacunari are supported on the other side; as the last plate also shews.
- A. B. b. a. Shews the dimensions of one of the pieces of marble, of which the lacunari are composed; half of which piece contains all the variety of ornaments which are repeated in this soffit round the temple, and which consists of an alternate succession of one hexagon and four rhombs, inclosing figures and heads in alto relievo, with the intermediate triangular spaces ornamented in the manner here shewn. The rhomboid pannels contain heads of Gods, Heroes, and Emperours: the hexagons also contain heads of the same subjects, and sometimes entire figures relative to antient mythology; as Leda, Ganymede, &c. The great height at which these figures are placed, in a narrow portico, added to the blackness and dust contracted by some hundred years neglect, made it impossible for us to distinguish the subjects of the sculpture sufficiently to make drawings of them all.
- C. Plan of the shafts of the columns of the peristyle, in their superiour contracted diameter.
- D. Soffit of the architrave.

P L A T E XXX.

Order of the antæ.

The ornament, which is here marked five feet and five inches above the base, is carried quite round the cell, as we have observed of the projection above it, marked F, plate XXVIII: this entablature also, as well as the mouldings of the base, is continued round the cell.

P L A T E XXXI.

Order of the vestibule.

The shafts of these columns are some of two and some of three pieces: the flutings have been begun, but are left unfinished.

P L A T E XXXII.

Upright of the door of this temple.

The side-architraves of this door are of one piece of marble each; and the superiour architrave is of three pieces.

P L A T E XXXIII.

Scroll and architrave of the same.

- A. The scroll in front.
- B. Profile of the same, shewing it's double volute.
- C. Mouldings and plan of the architrave. The flank of the side-architrave was to have been adorned with sculpture, as well as it's front; which appears by a small part that was begun. The workman-

n

ship of this door is finished with great delicacy: the attitudes of the Cupids in the great face are all different; nor are the fruits and flowers of the second face the same all round: a variety which this specimen could not express, and which we did not think worth a more particular detail.

P L A T E

E X P L A N A T I O N

P L A T E XXXIV.

Corniche, frieze, and soffit of the same.

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| <p>A. The corniche.
 B. The frieze terminated by the scroll, as well as part of the corniche.
 C. C. The superior and side architrave shewn in the last plate, letter C.</p> | <p>D. The scroll.
 E. Soffit of the door. The caduceus, which the eagle holds in his claws, is shut at the top, and has no snake's heads.</p> |
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P L A T E XXXV.

View of the inside of the temple from the door, in it's present state.

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|---|--|
| <p>A. Wall of the elevated west end of the cell. The four unfinished pilasters seen here are cut out of the same stones which form the wall of the cell, and consequently were part of the original plan of the temple, but for what use they were intended we are at a loss to guess.
 B. North and south walls of the cell.
 C. Part of the entablature of the Thalamus, which still remains.</p> | <p>D. E. Pilasters and half-columns, which supported that entablature.
 F. Foundations of two walls now destroyed, which, in La Roque's time, supported columns, dividing the cell into three naves: an addition which was certainly made when the temple was converted into a Christian church.
 G. Door leading to one of the vaults described in plate XXIII, letter F. See plate XL, letter K.</p> |
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P L A T E XXXVI.

Longitudinal section of the temple.

N. B. The roof, which is destroyed, is marked only by an out-line.

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|---|---|
| <p>A. Wing of the stair.
 B. Columns of the peristyle.
 C. The lacunari.
 D. Columns of the vestibule.
 E. Arched soffit of the same.
 F. Side-architrave of the door of the temple.
 G. Fluted half-columns of the internal order of the cell. The manner in which the upper parts of their shafts are flanked by half-pilasters, rising from the bottom of the tabernacles, is seen in plate XXXIX.
 H. Their subsulement or stylobat.
 I. Niches for statues.
 K. Tabernacles for statues.</p> | <p>L. Arched soffit of the temple.
 M. Ascent from the cell to the Thalamus. The stair which was here is destroyed.
 N. Descent from the cell to the vaults under the west end. The stairs which were here are also destroyed.
 O. Pilasters and half-columns dividing the body of the cell from the elevated west end.
 P. Four plain niches to the north and south of the Thalamus.
 Q. Vault under the Thalamus.
 R. Arched soffit of the Thalamus.
 S. West wall of the cell of the temple.</p> |
|---|---|

P L A T E XXXVII.

Internal order of the cell.

The shafts of these columns are of several pieces; being composed of the same stones which form the wall of the cell. Their projection from the wall is something more than half a diameter; which occasions thirteen flutings to be seen, out of twenty four which the whole circumference would consist of.

P L A T E XXXVIII.

Upright of the niches for statues, with part of the tabernacles.

A. Depth

O F T H E P L A T E S .

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|---|--|
| <p>A. Depth of the niche taken from the wall of the cell.</p> <p>B. Pilaster of the niche. The ornaments of the impost and arch are the same. See the soffit of the arch in plate XLVI.</p> <p>C. Fluted half columns of the internal order of the cell. See plate XXXVII.</p> <p>D. Corniche above the niche.</p> <p>E. Pedestal upon that corniche, supporting the taber-</p> | <p>nacles. The projection in the middle was for a statue.</p> <p>F. Recess in the wall, to give sufficient depth to the tabernacle. See plate XLVI.</p> <p>G. Lower part of a half-pilaster forming the sides of that recess, whose capital terminates with the capital of the fluted column; as may be seen in plate XLVI, Fig. 1, letters G and H.</p> <p>H. Point shewing the direction of the axis of the column of the tabernacles above.</p> |
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P L A T E XXXIX.

Upright of the tabernacles above the niches of the last plate, with their plan.

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|---|---|
| <p>A. Plan of the projecting part of the pedestal, which supported a statue.</p> <p>B. Part of the plan of the half-column.</p> <p>C. Plan of the column of the tabernacle.</p> | <p>D. Plan of the half-pilaster, which is on each side of the recess formed in the wall, to give the tabernacle a proper depth.</p> <p>E and F. The depth of that recess.</p> |
|---|---|

P L A T E XL.

Transverse section of the temple.

N. B. The shaded part shews what is standing.

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|--|--|
| <p>A. Section of the subassement.</p> <p>B. Columns of the peristyle.</p> <p>C. The lacunari.</p> <p>D. Section of the north and south wall of the cell.</p> <p>E. Section of the subassement, or stylobat, of the internal order of the cell.</p> <p>F. Section of the corniche supporting the tabernacles.</p> <p>G. Section of the pediment of the tabernacles.</p> <p>H. Open tabernacles for statues, between the cell and the elevated west end.</p> | <p>I. Open arches or niches, also for statues.</p> <p>K. Doors to descend from the cell to the vaults.</p> <p>L. Half-columns of the internal order of the cell (see plate XXXVII) joined here with pilasters, separating the cell from the more elevated west end.</p> <p>M. West wall of the cell with the unfinished pilasters. See plate XXXV, letter A.</p> <p>N. Arched soffit of the temple.</p> <p>O. Arched soffit of the Thalamus.</p> |
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P L A T E XLI.

Perspective view of the temple last described, in it's present state.

P L A T E XLII.

Plan of the circular temple.

The order of this temple without is Corinthian, and within both Corinthian and Ionic. The shafts of the columns, as well without as within, are of one piece: the lower or Ionic story is at present converted into a Greek church, and separated from the higher or Corinthian story for that purpose.

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|--|--|
| <p>A. The stair; on the ruins of which now stands a Turkish house. See plate XLIII.</p> <p>B. Cell of the temple. See it's two orders plate XLV.</p> | <p>C. Plan of the external columns and their stylobat.</p> <p>D. Plan of their architrave.</p> |
|--|--|

P L A T E XLIII.

Front view of the same, in it's present state.

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A. Part

E X P L A N A T I O N

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|--|---|
| A. Part of the arched soffit which remains. | D. Tabernacle opposite to the door. |
| B. External entablature. We saw nothing in this order which deserved more particular notice. | E. Modern addition, by which the door has been walled up. |
| C. The door. | F. Turkish houses. |

P L A T E XLIV.

Back view of the fame, in it's present state.

- | | |
|---|---|
| A. Part of the arched soffit. | E. Fascia, which is continued round the temple between the pilasters. |
| B. The entablature. | F. Wall of the cell. |
| C. Ornaments of Cupids, holding festons of fruits and flowers, between the capitals of the pilasters. | G. Stylobat. |
| D. Niche, in which remains the pedestal for a statue. | H. Turkish houses. |

P L A T E XLV.

Transverse section of the fame.

- | | |
|---------------------------------------|--|
| A. Part of the arched soffit. | F. Section of the wall of the cell. |
| B. External and internal entablature. | G. Section or profile of the fascia, marked E in the last plate. |
| C. Superiour order, Corinthian. | H. External stylobat. |
| D. Inferiour order, Ionic. | |
| E. Stylobat of the Ionic order. | |

P L A T E XLVI.

Fig. I. Section of the niches and tabernacles of the plates XXXVIII and XXXIX.

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|---|---|
| A. Half column of the internal order. | the columns of the tabernacles are supported. |
| B. Depth of the niche. | F. Section of the entablature and pediment of the tabernacle. |
| C. Recess in the wall of the cell forming the niche. | G. Capital of the pilaster. |
| D. The arched soffit of the niche. | H. Capital of the half column. |
| E. Projection of the corniche above the niche, on which | |

Fig. II. Section of the niches and tabernacles of plates XVIII and XIX.

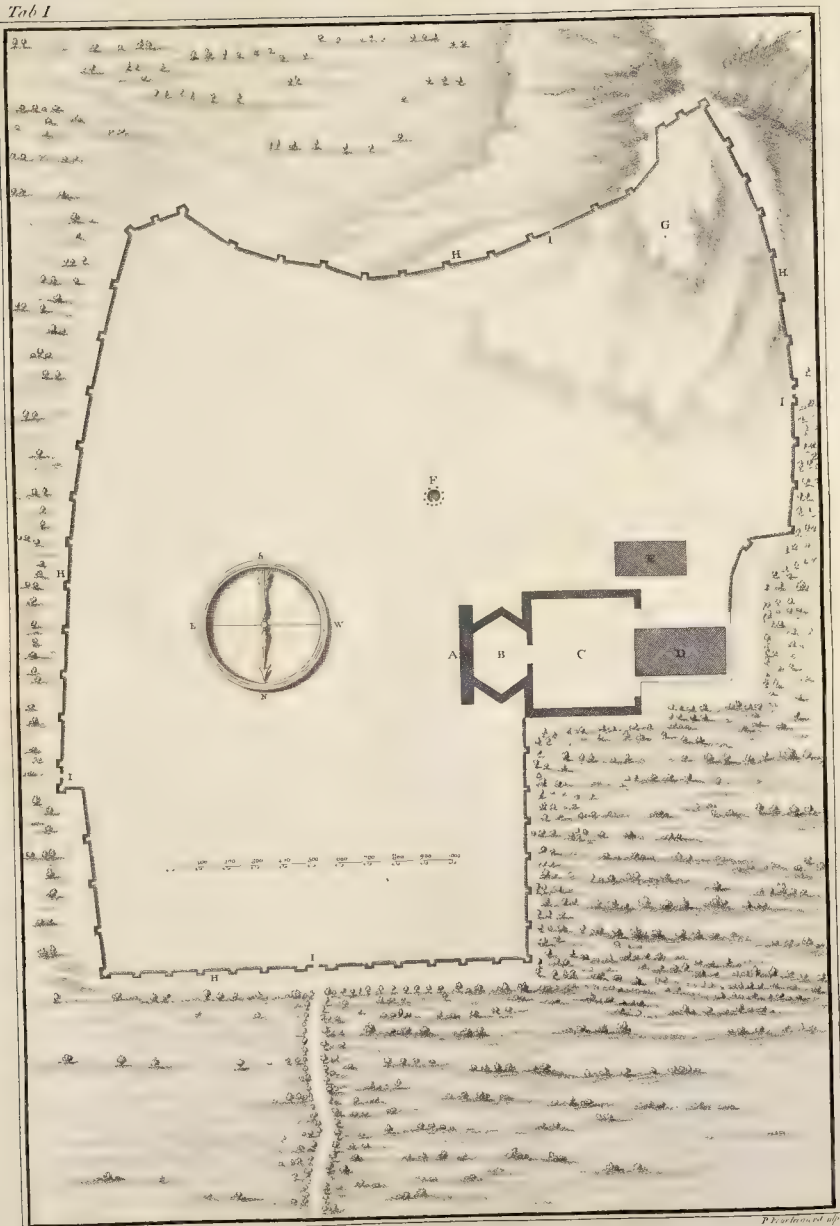
- | | |
|---|---|
| A. Pilasters of the court. | E. Section of the pedestal of the tabernacle. |
| B. Pilaster of the niche, of the composite order. | F. Depth of the tabernacle. |
| C. Depth of the niche. | G. Section of the entablature and pediment of the tabernacle. |
| D. Section of the superiour part of the niche. | |

Fig. III. Two orders of columns, which are seen in the angles of all the rectangular exedrae of both courts.

- | | |
|---|---|
| A. First order; which is upon a level with the niches of those exedrae. | B. Second order; upon a level with the tabernacles of the same. |
| | C. Angular pediment. |

F I N I S.

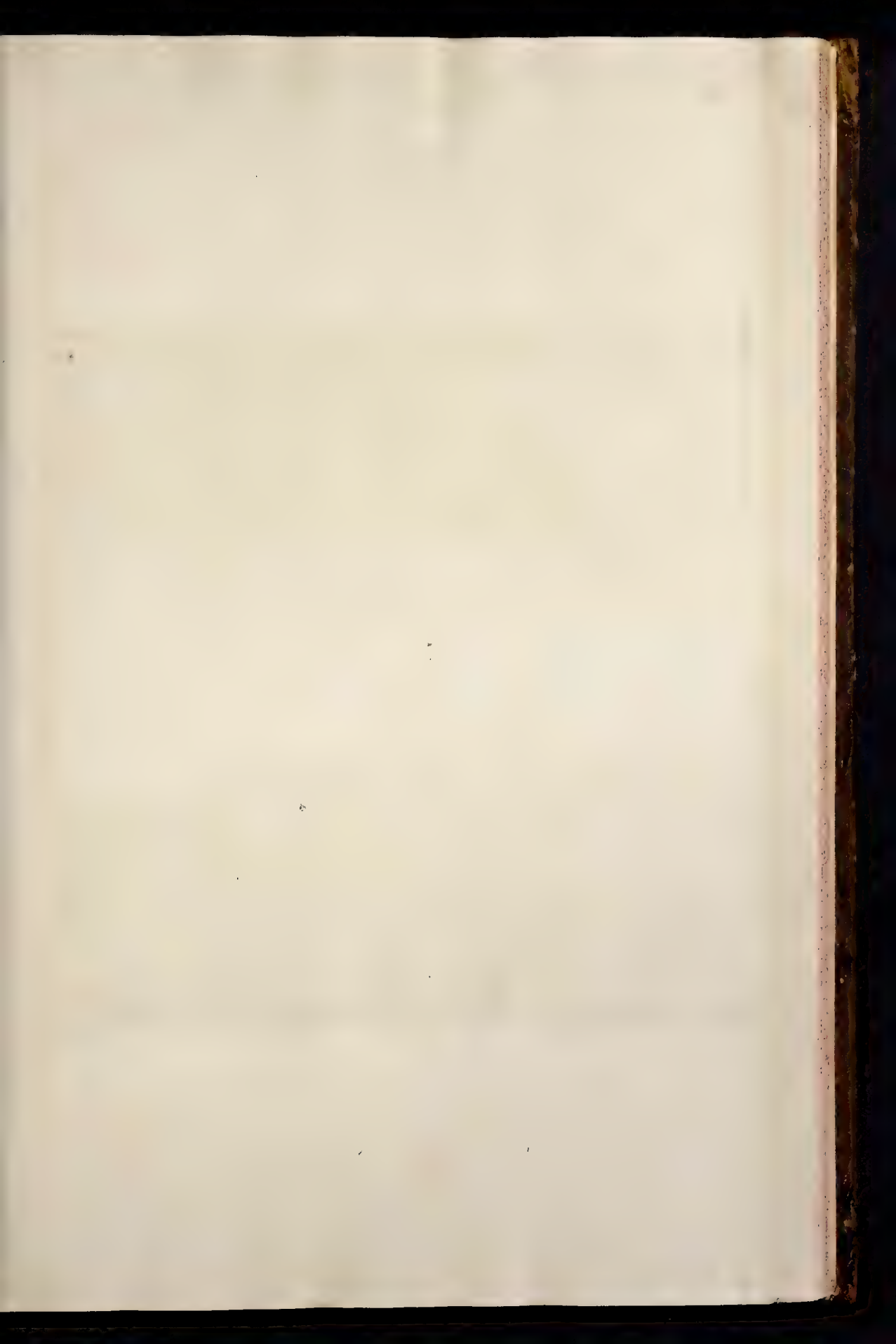
Tab I



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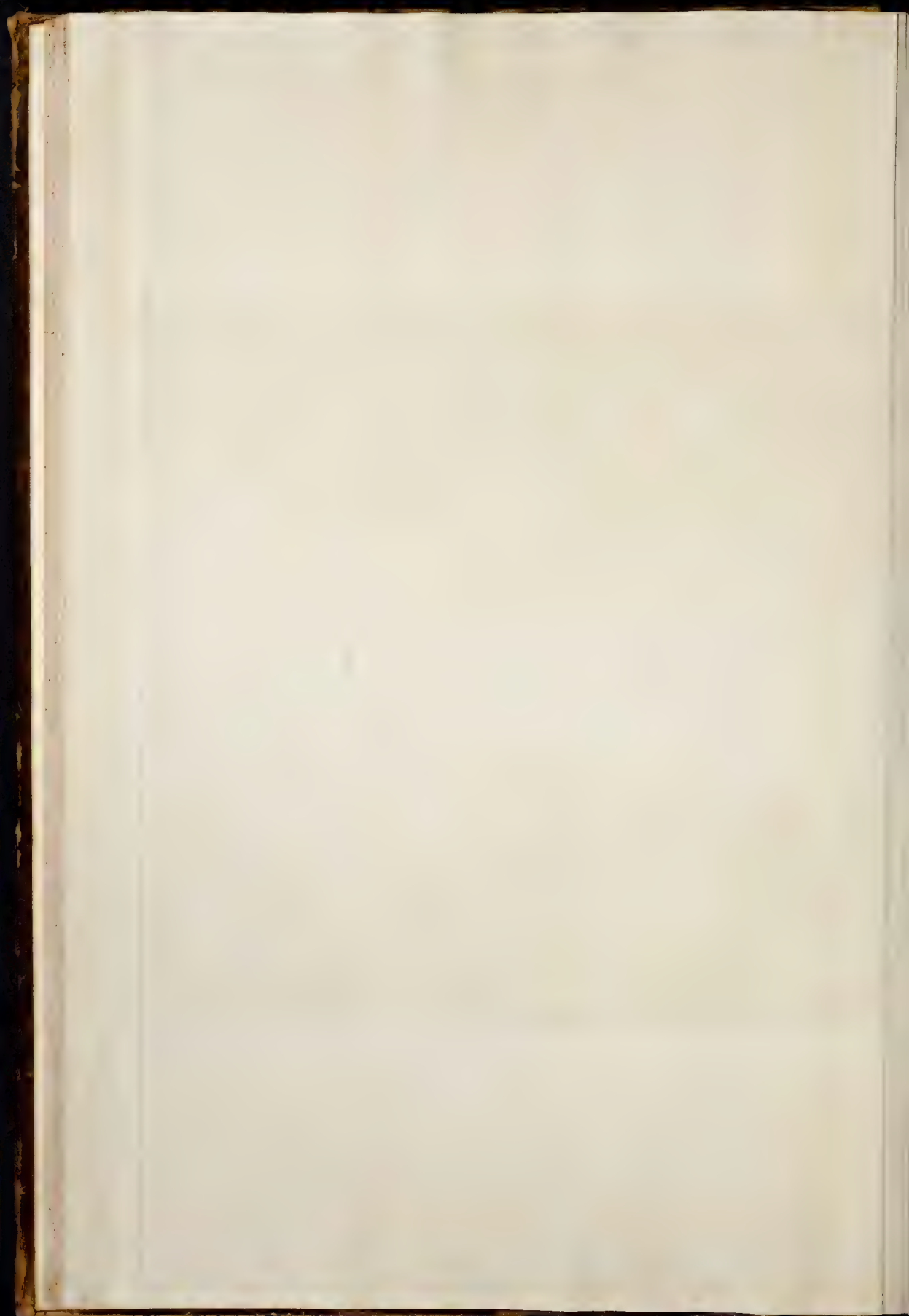
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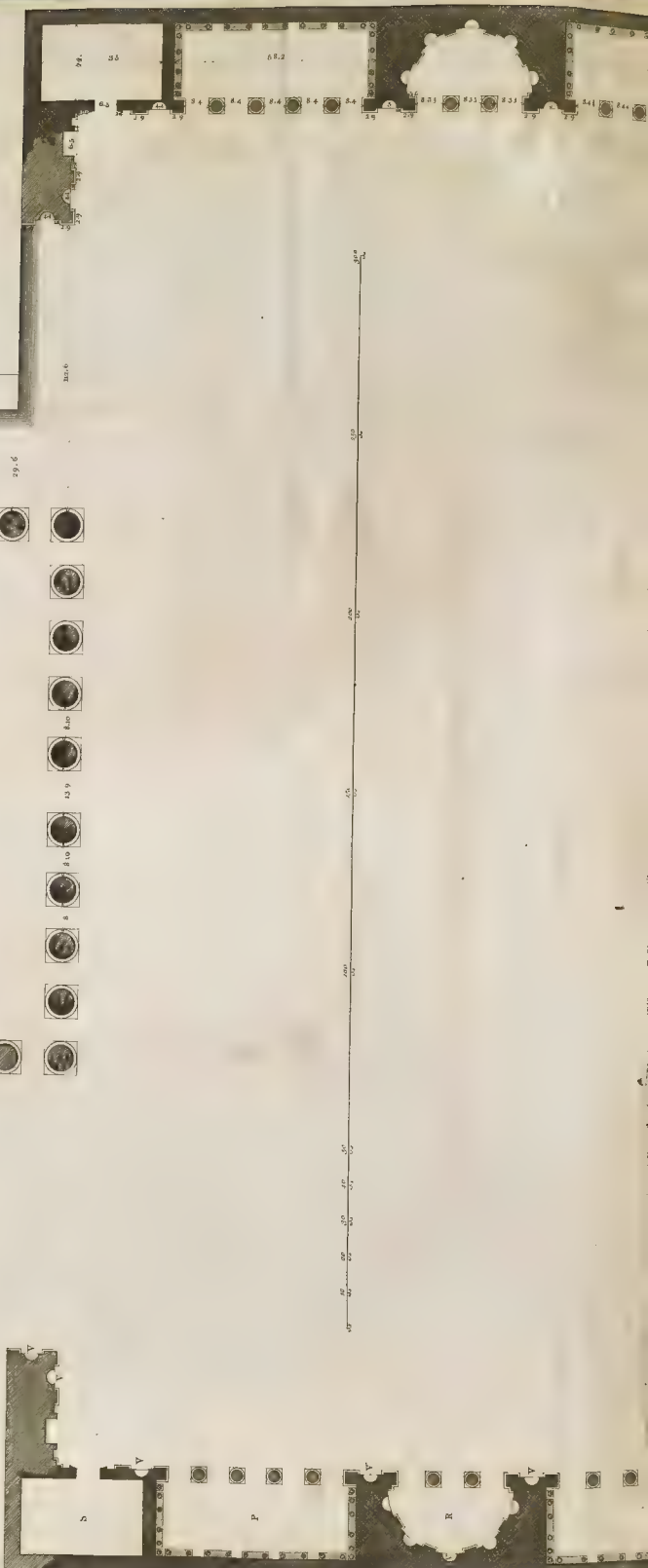
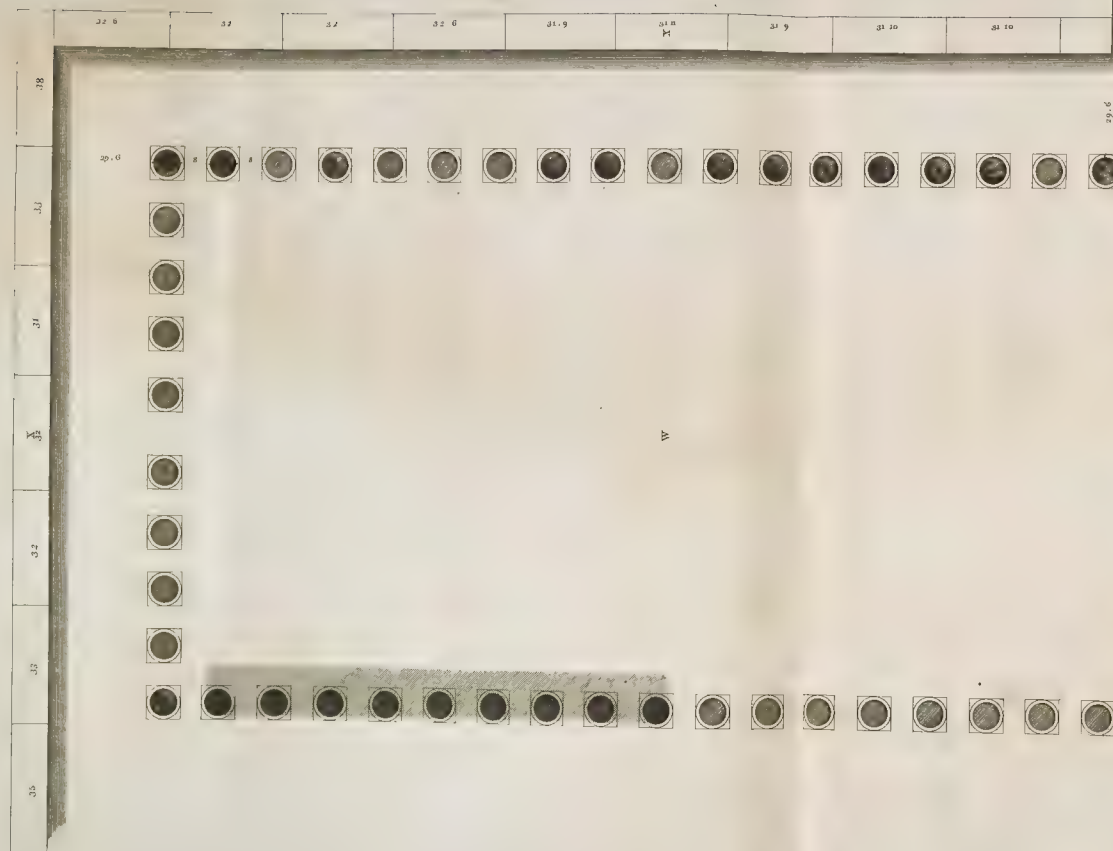
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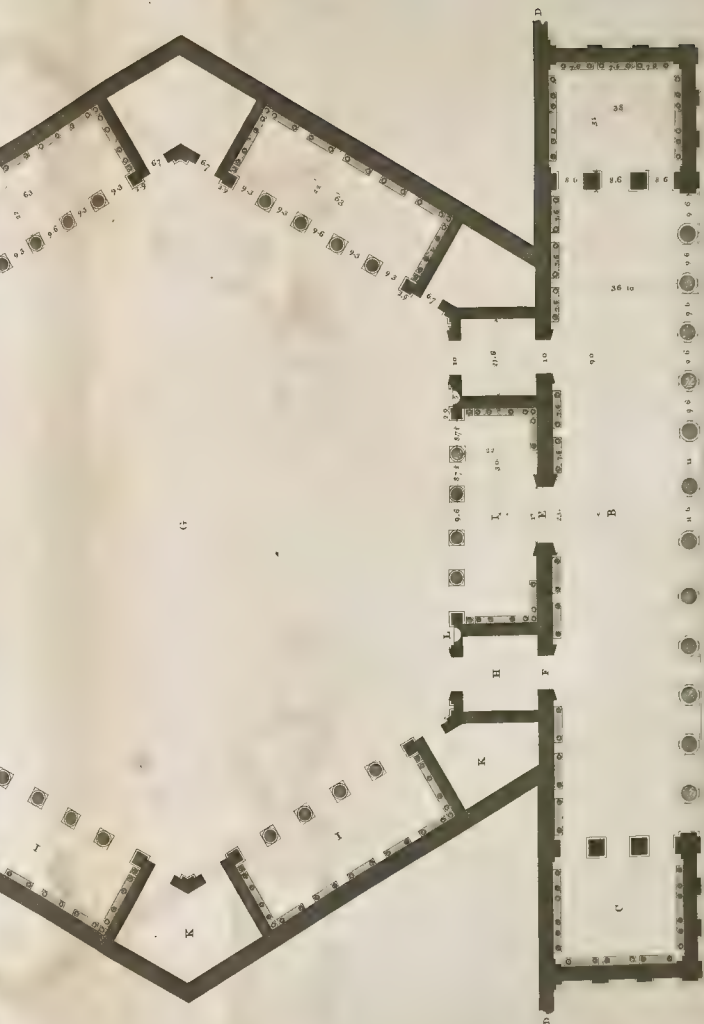
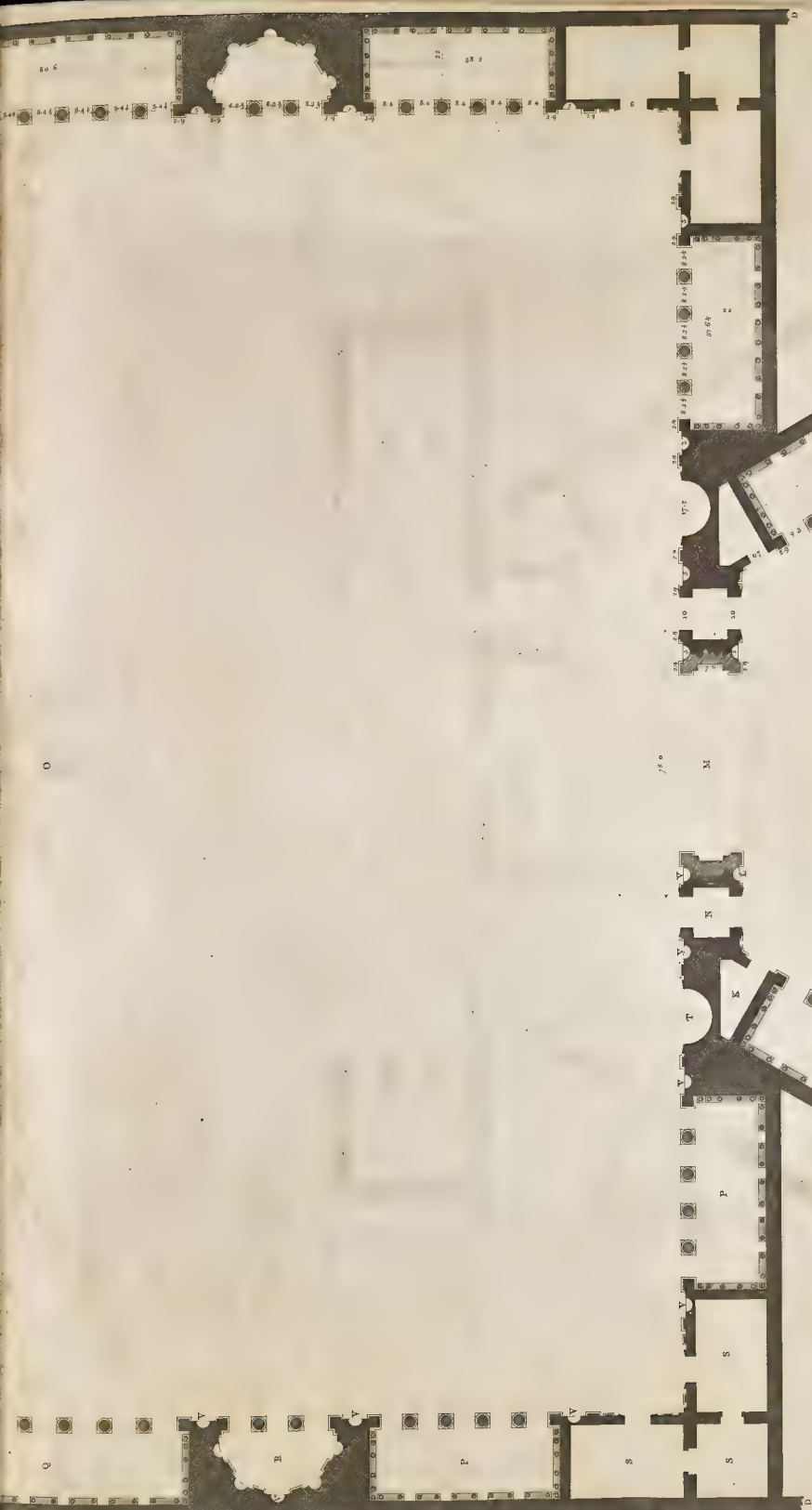


T. Mayer del.











Tab. IV.

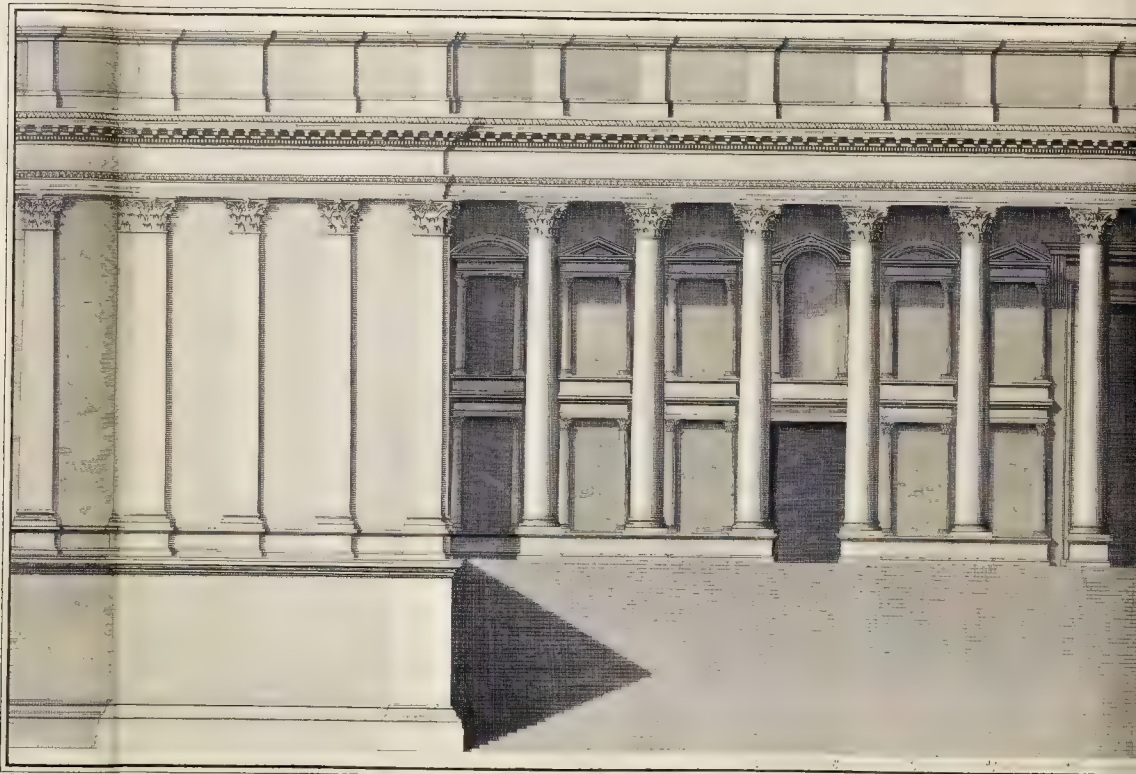


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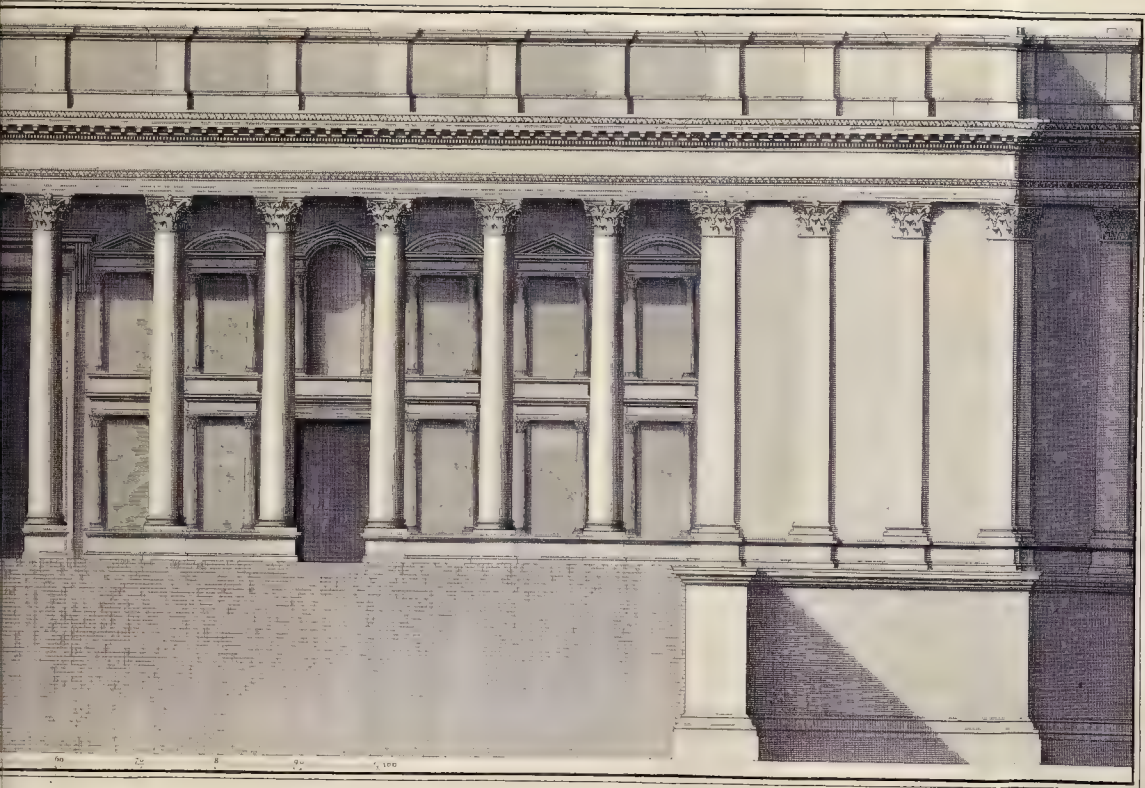
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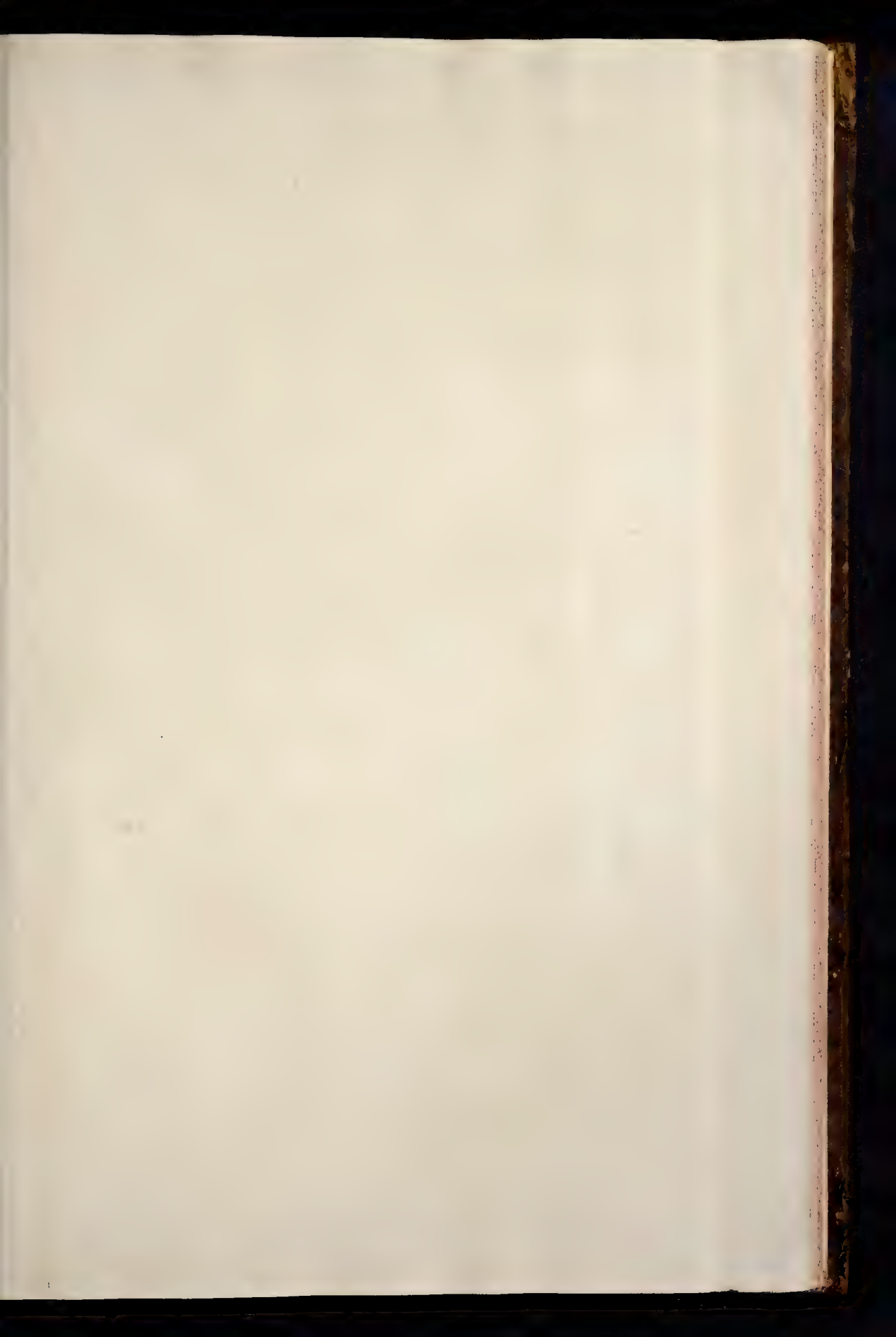


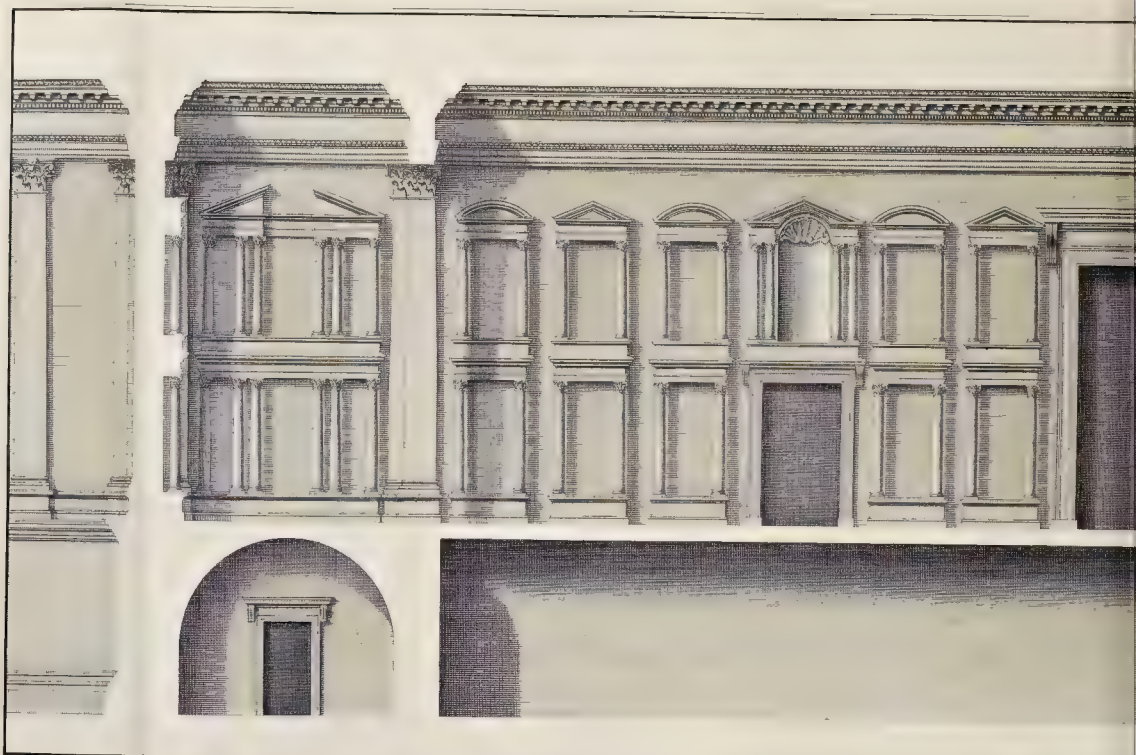
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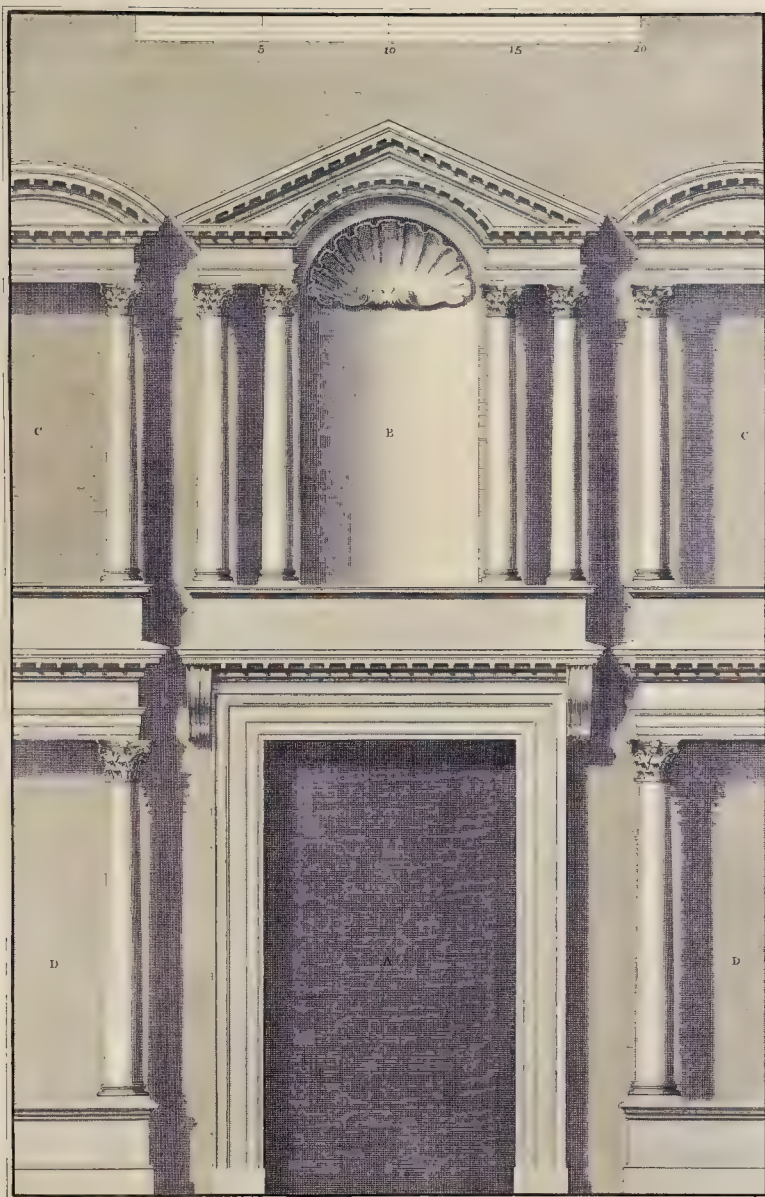




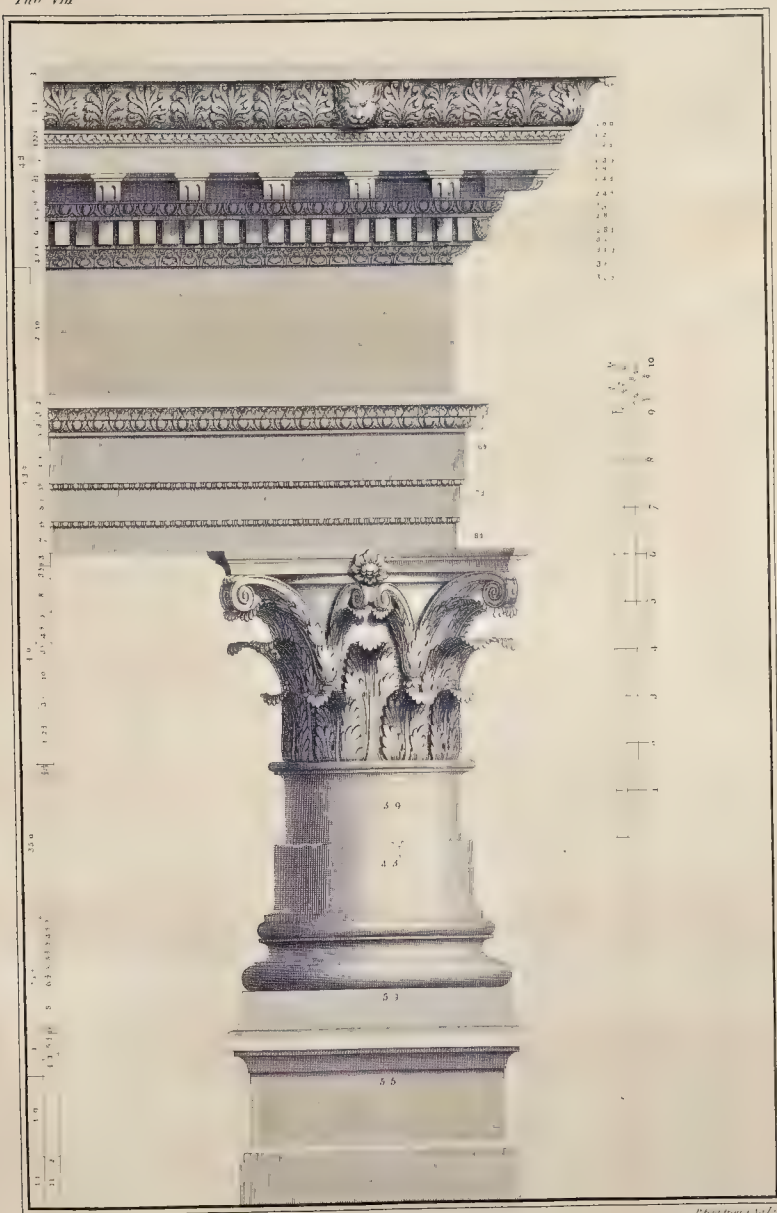


P. Audouin sculp.













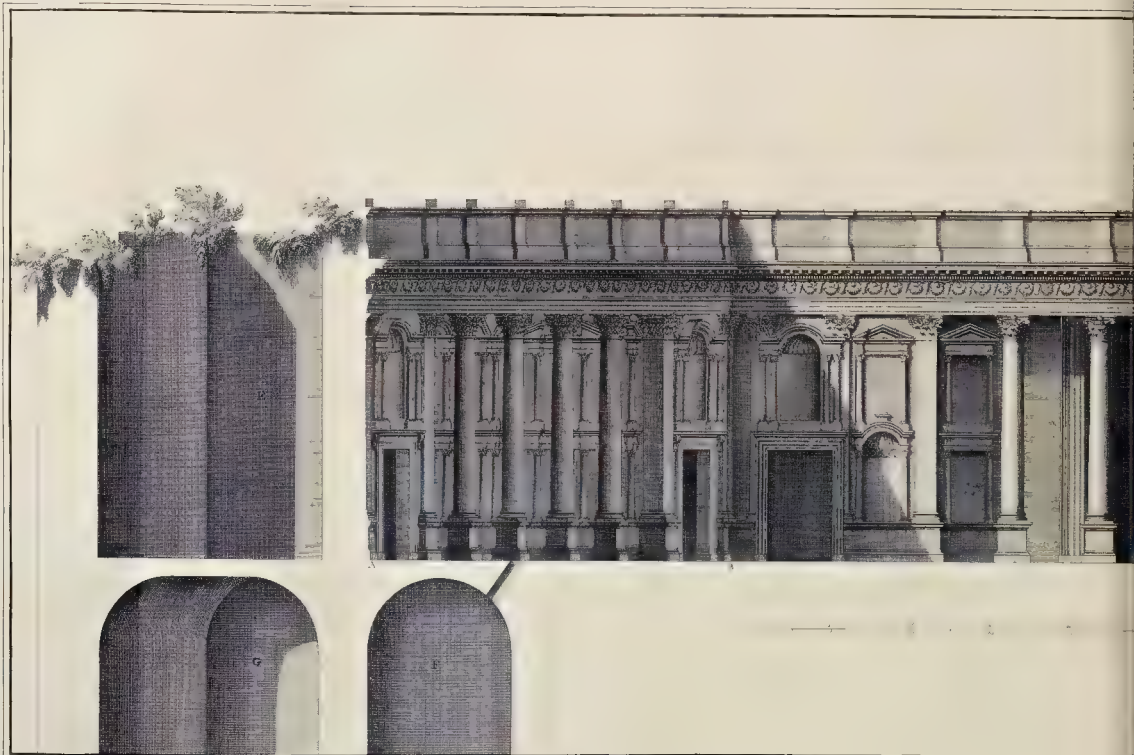
Recess, Temple of Delphi

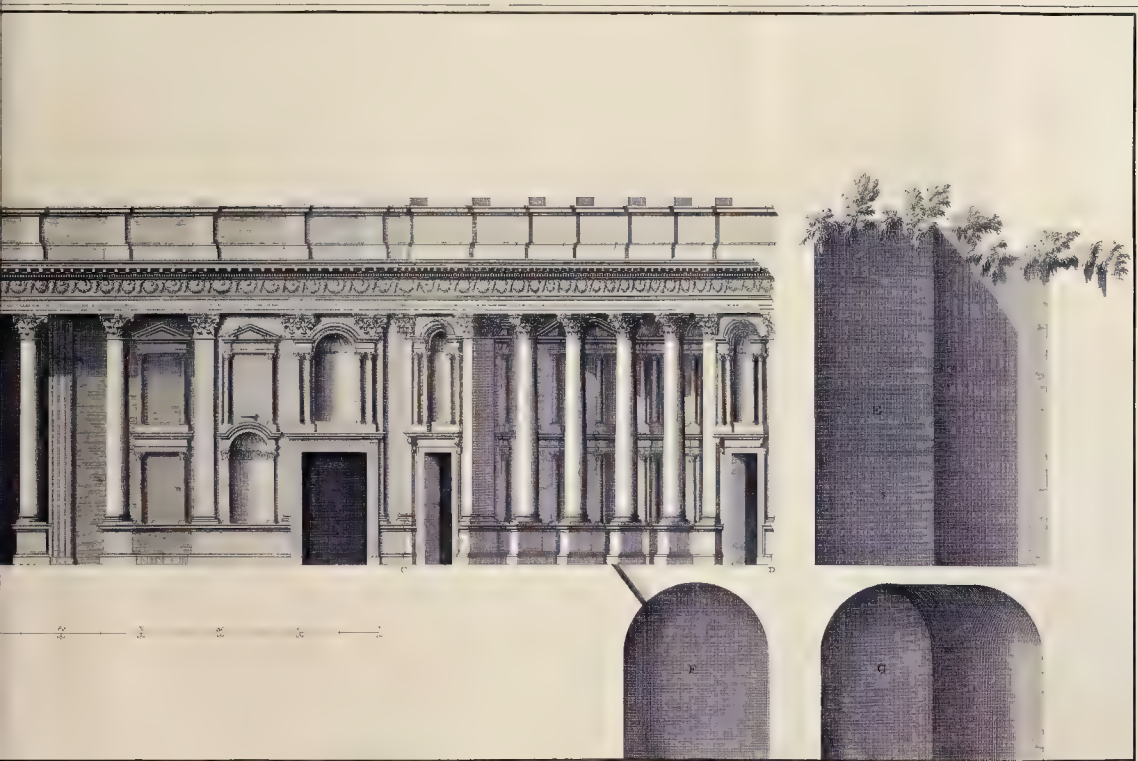


T. Mayer sculp.

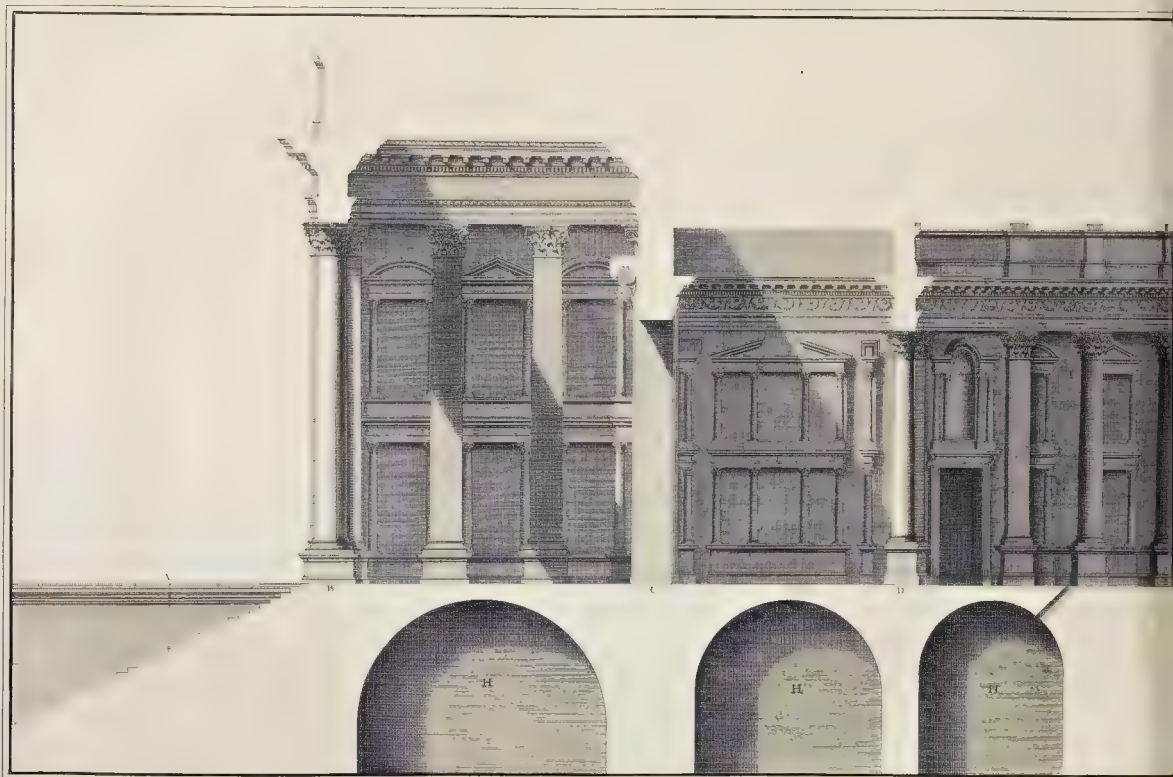














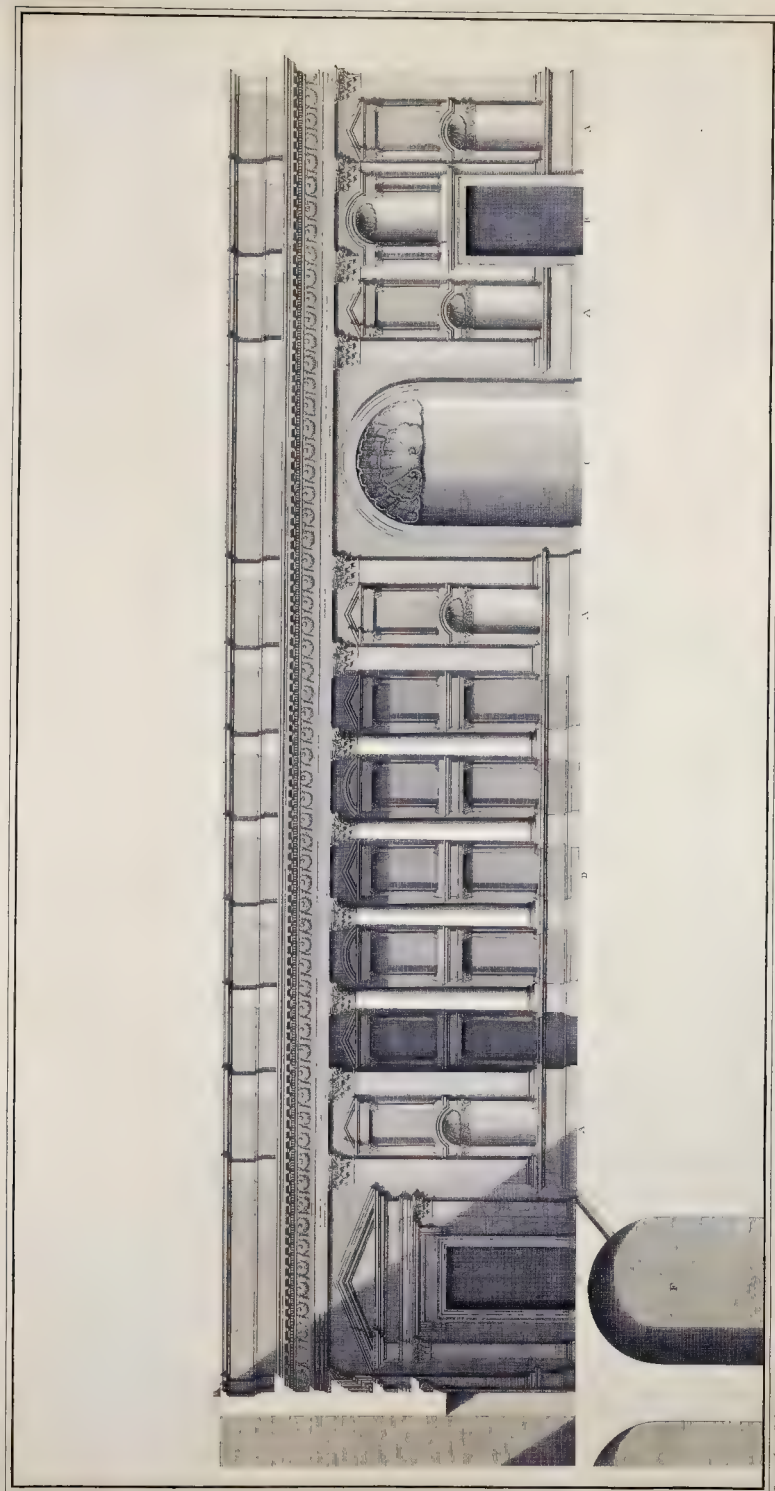


Temple of Solomon



T. Mayer Sculp.



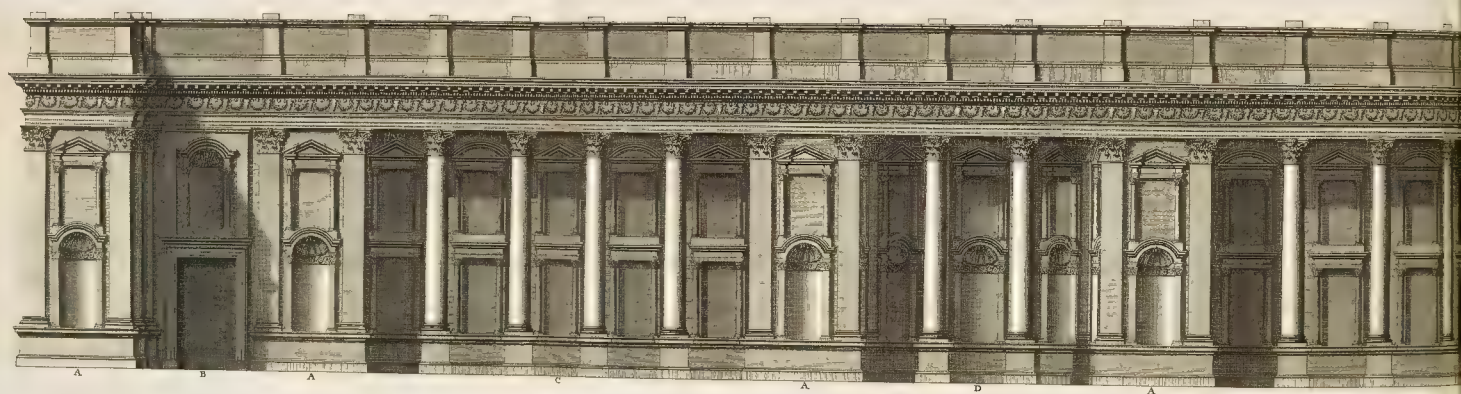


Pl. de l'architecture

Paris, chez la Citoyenne



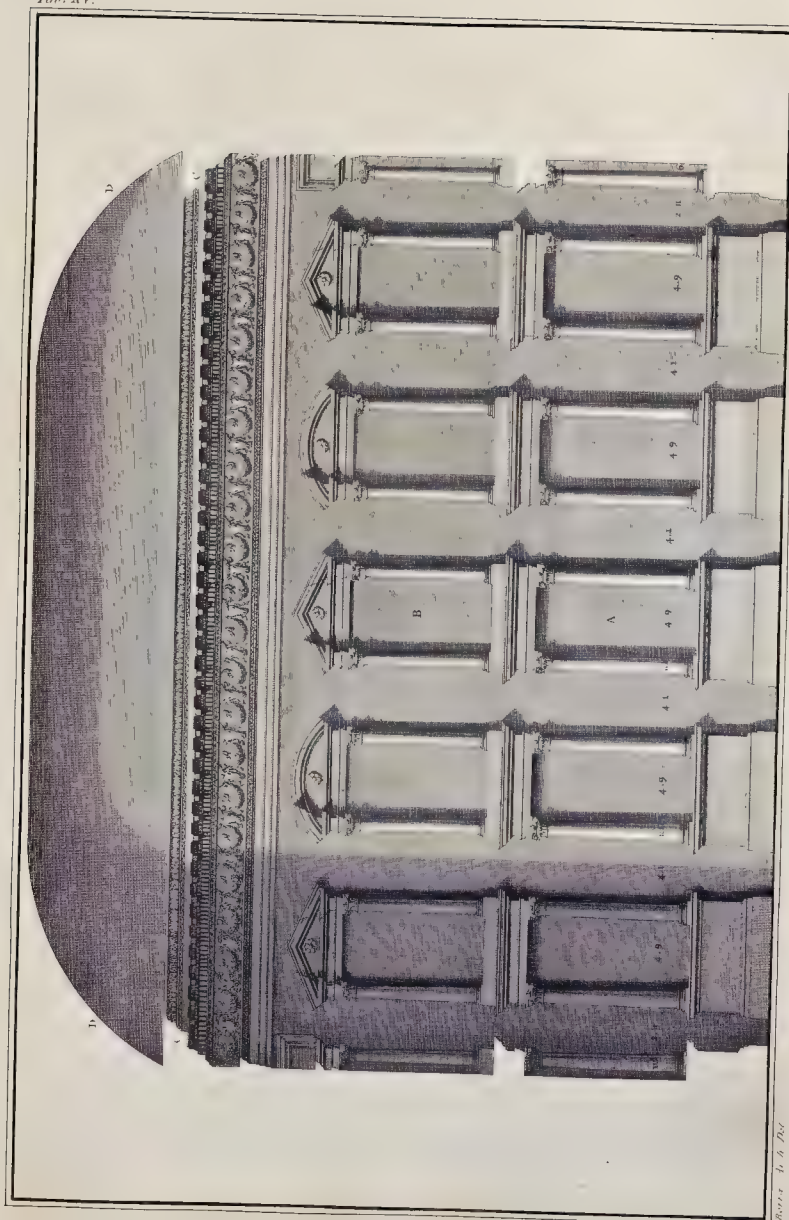






P. Poudonier Sculp.





Flaminio abbat

1704. 16. 16.



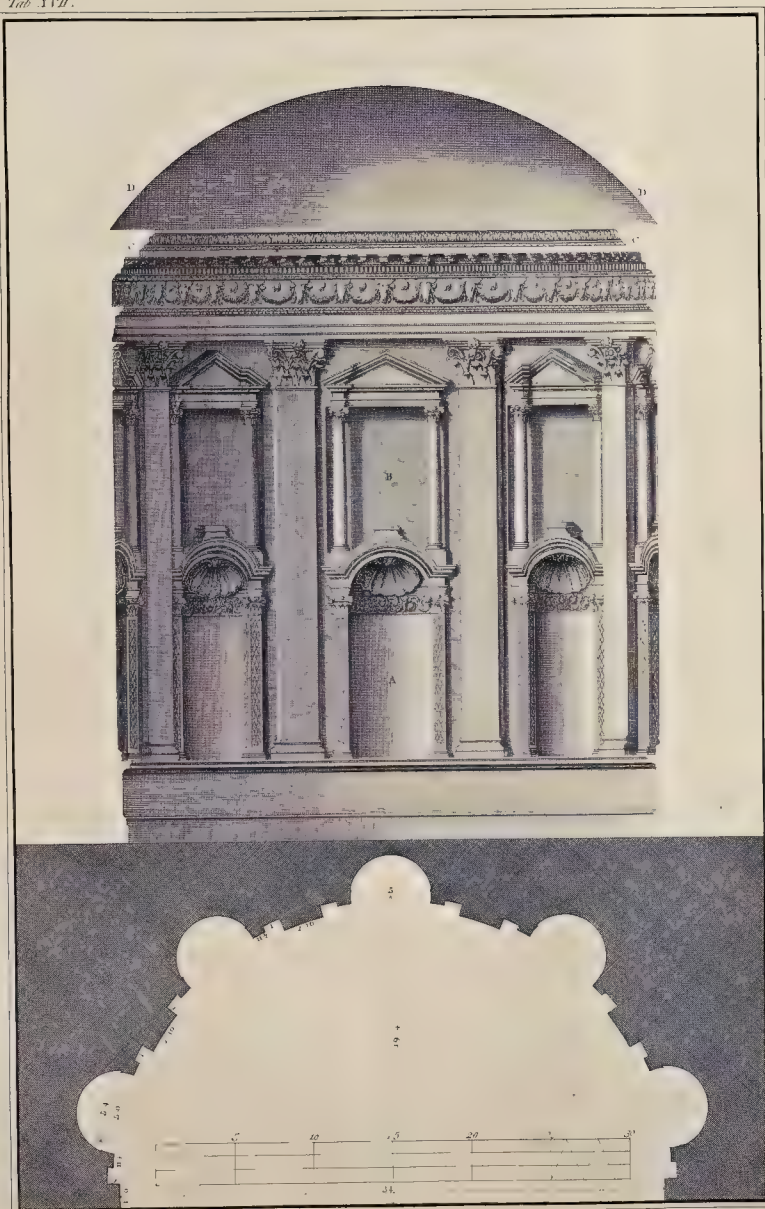
Tab. XVI.



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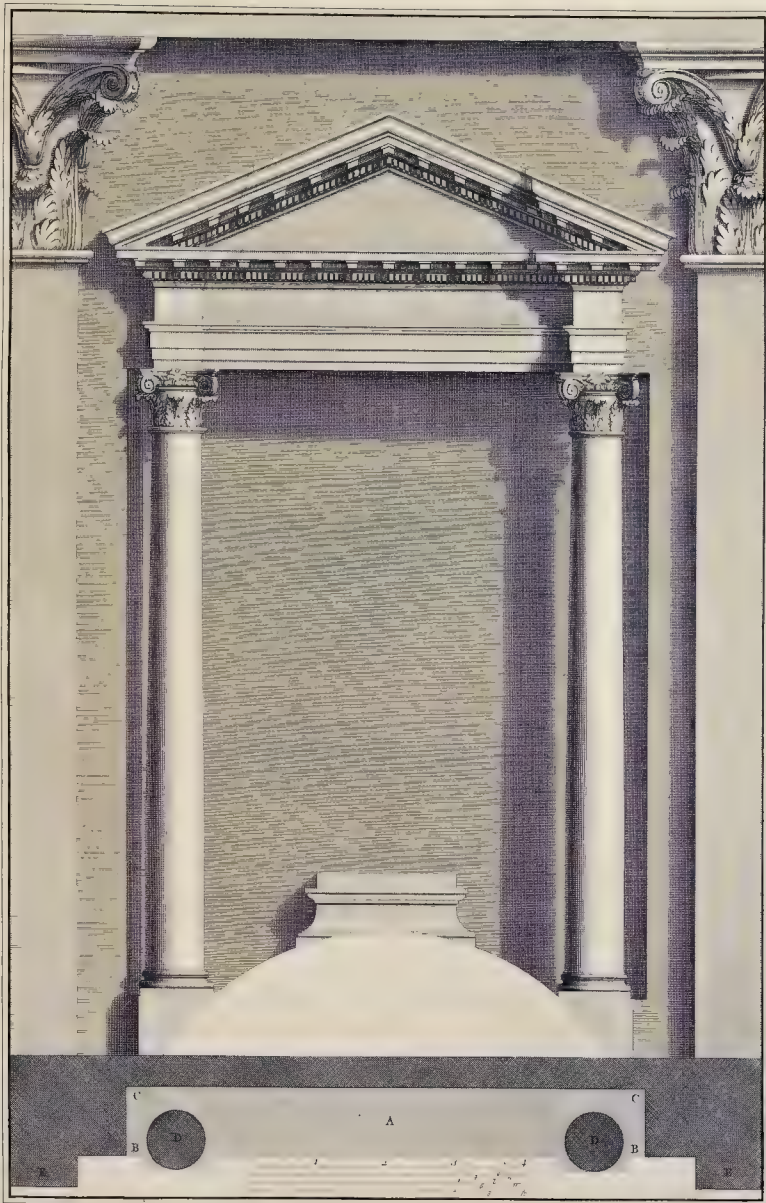






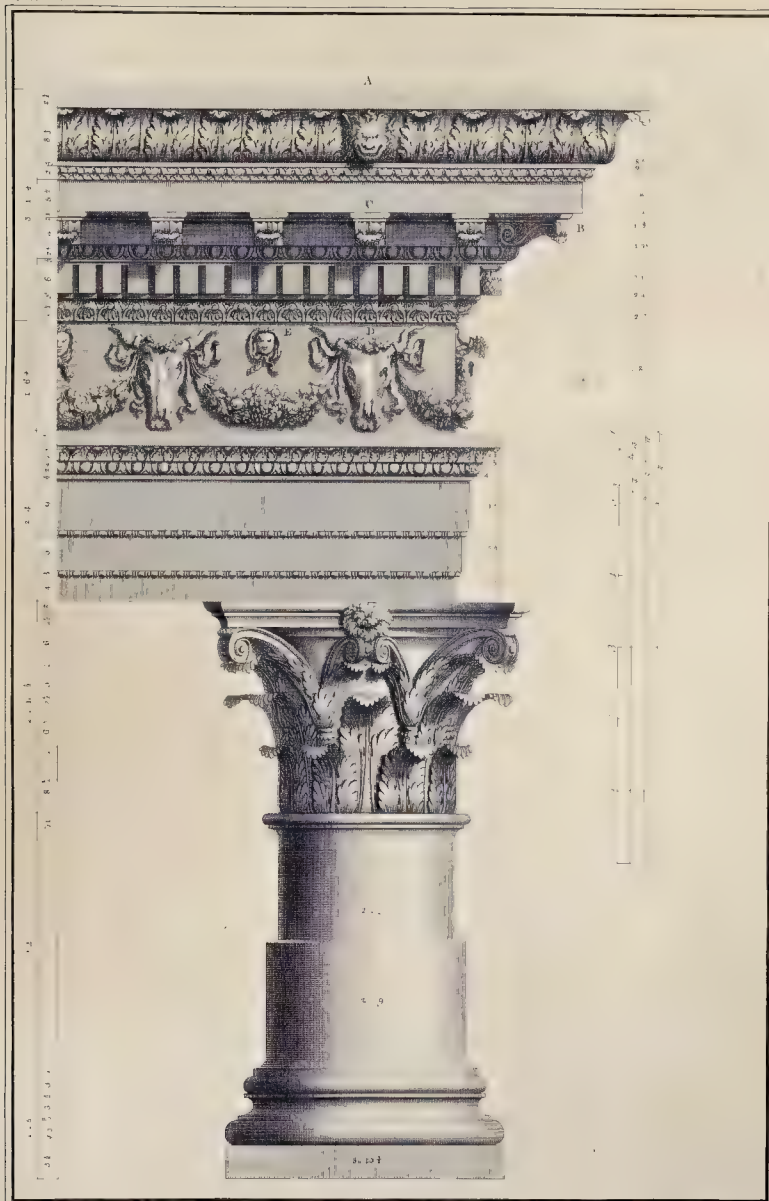








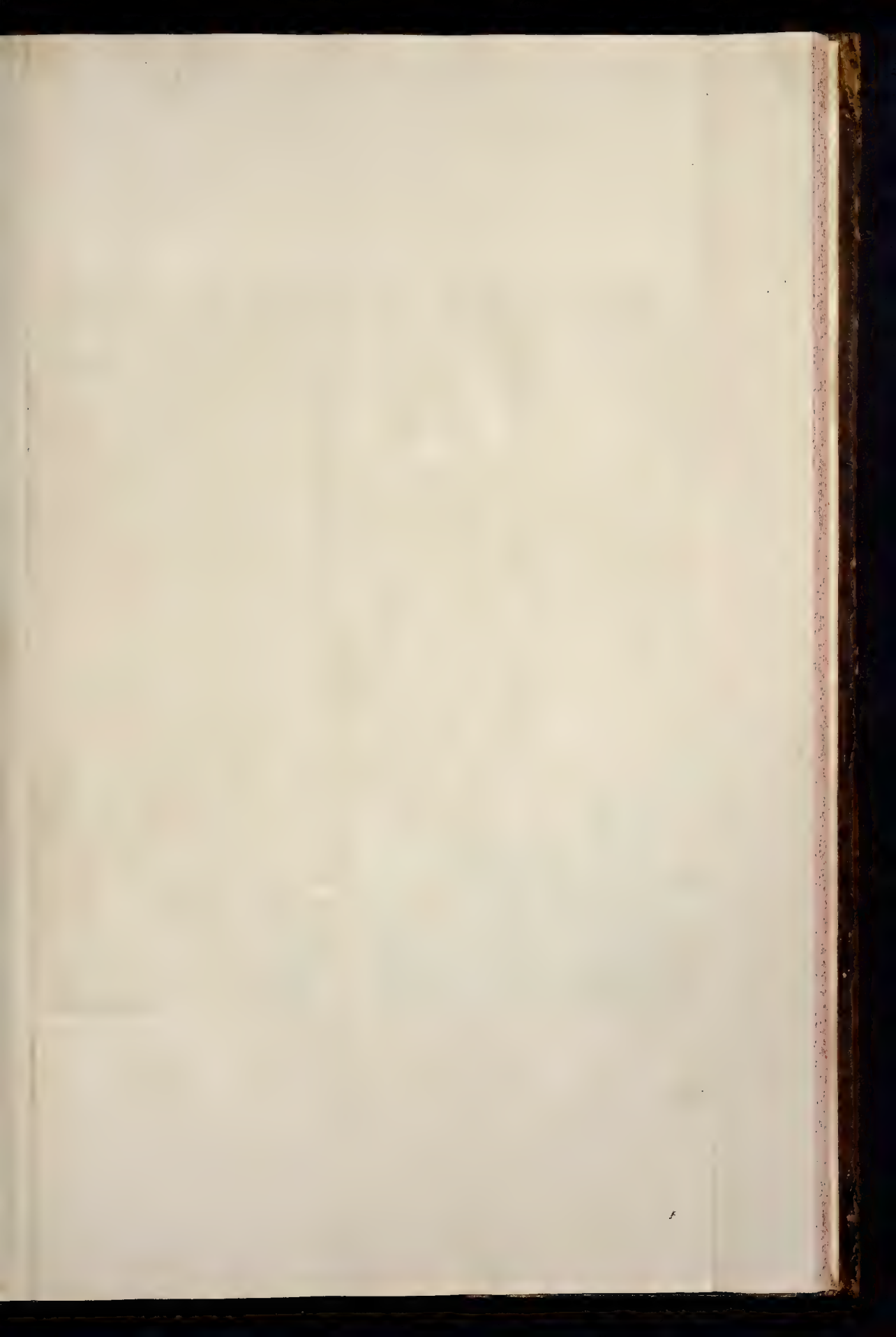
Tab. XV.



Opera di G. B. B.

P. L. 1711, 1712, 1713







Temple de Diane

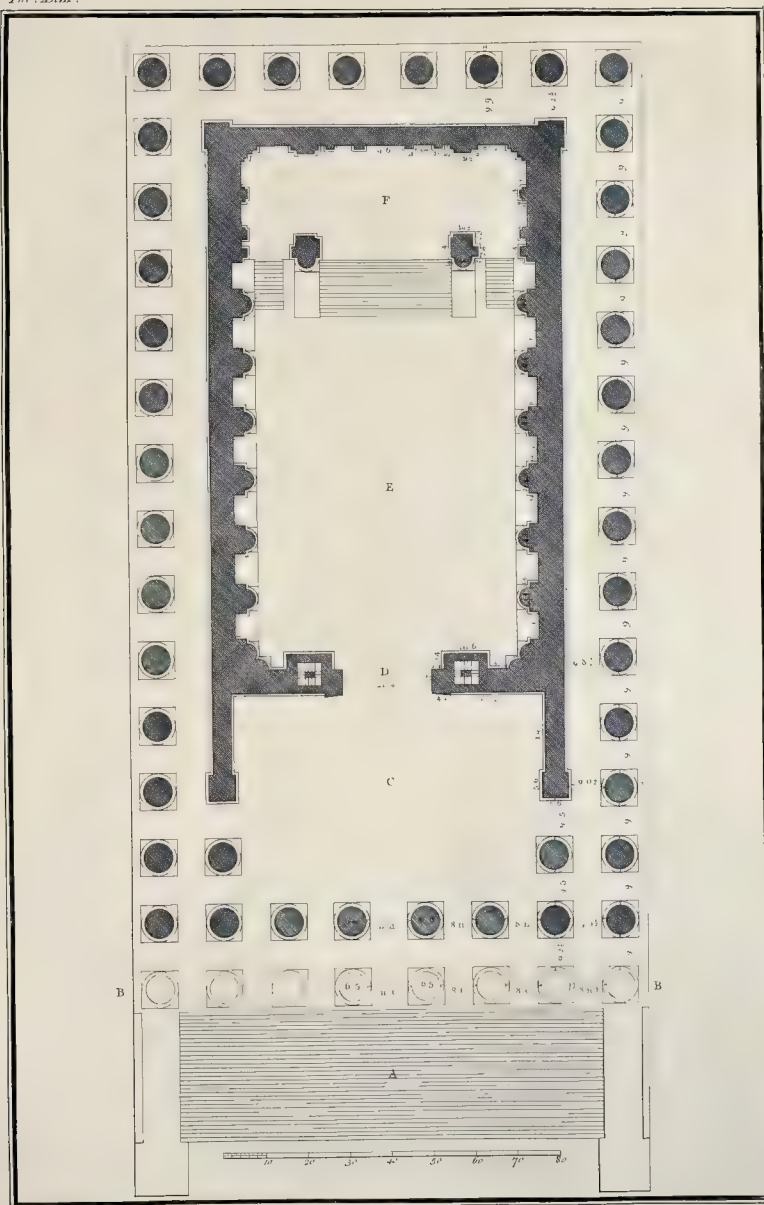


J. Major del.

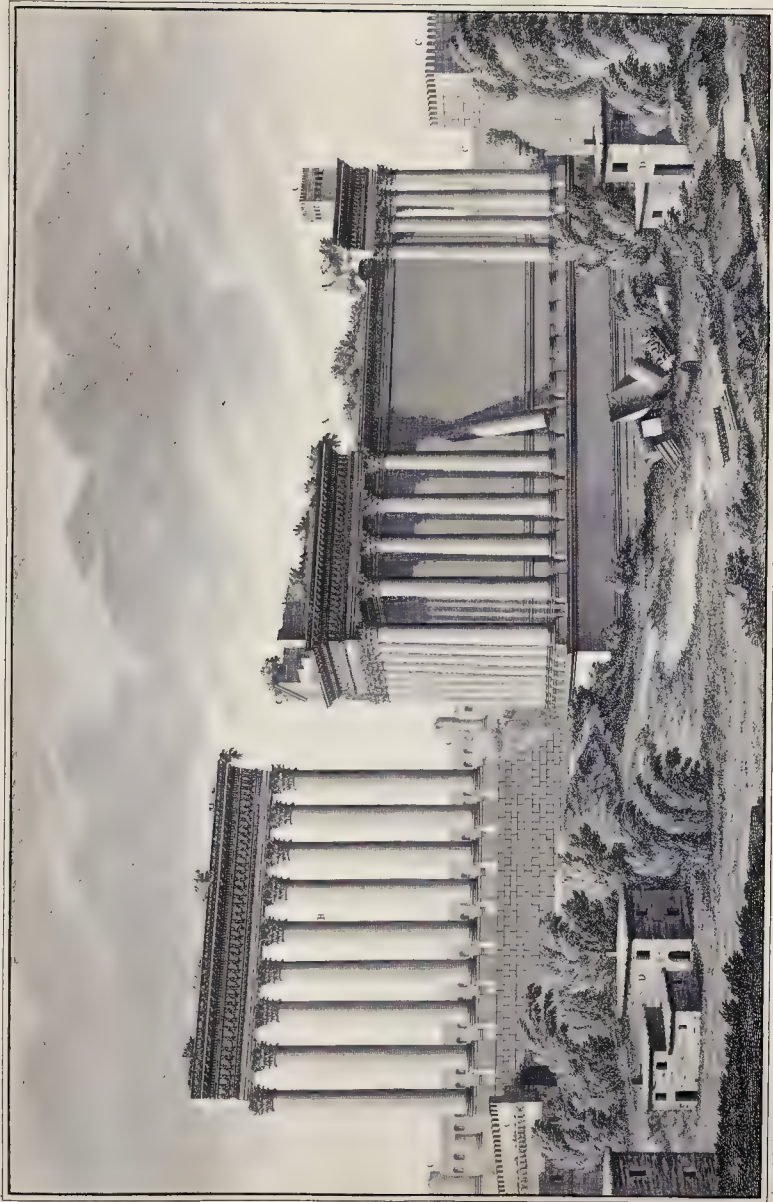




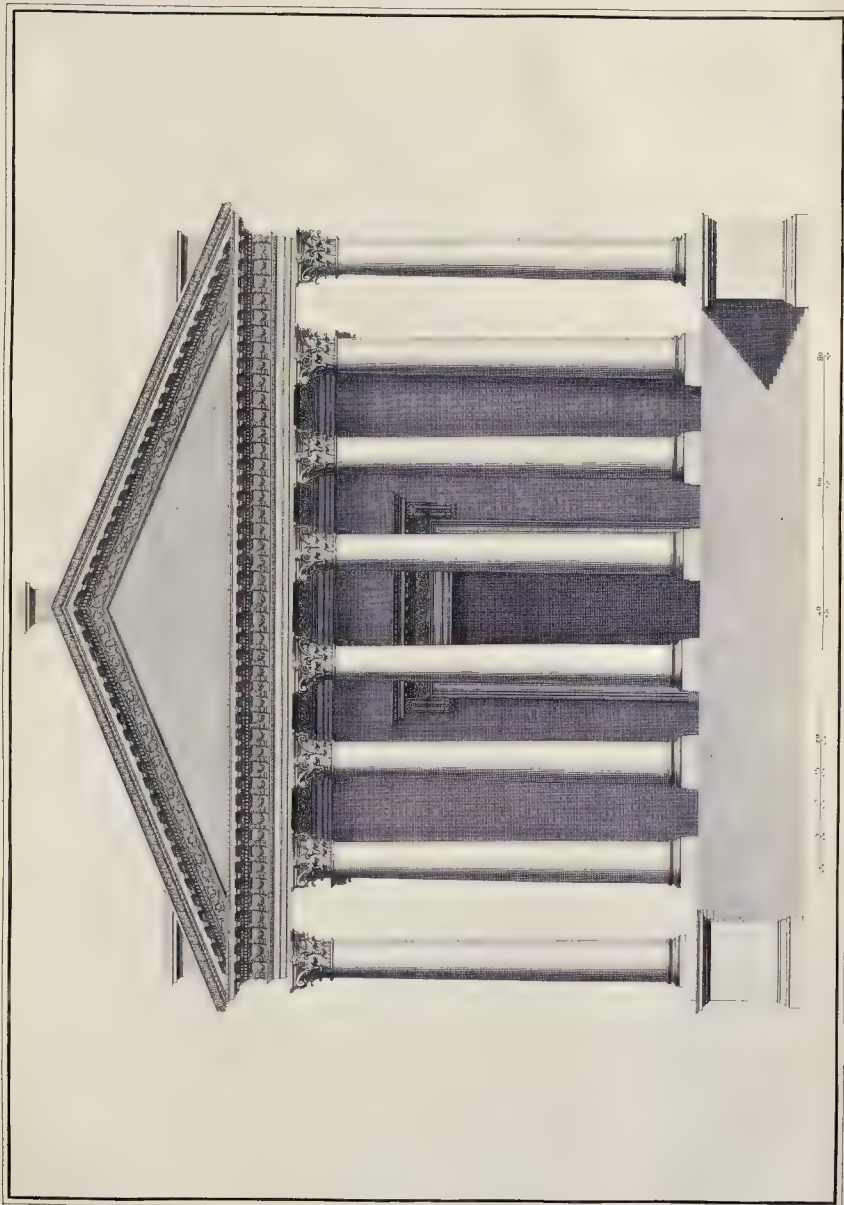






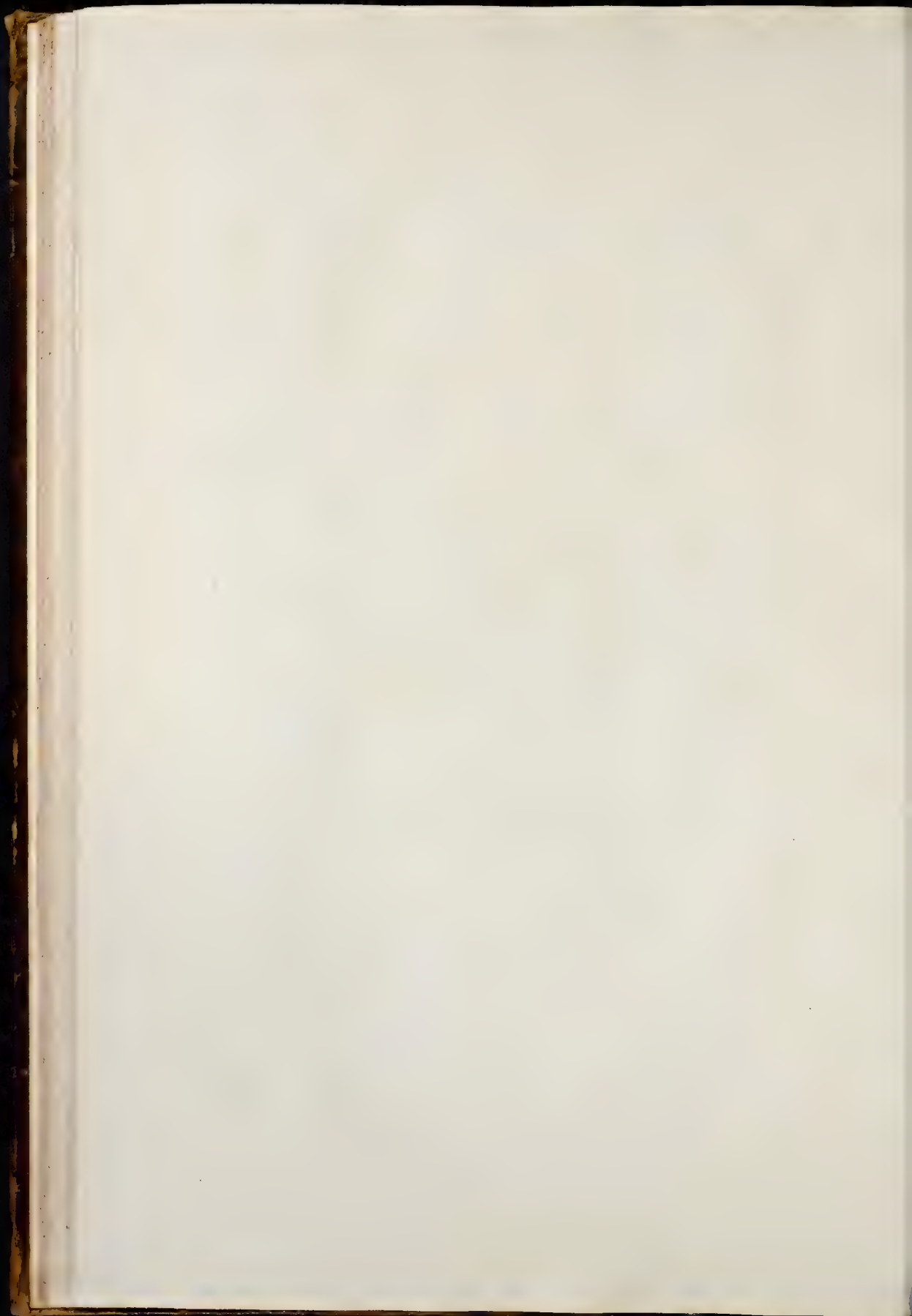


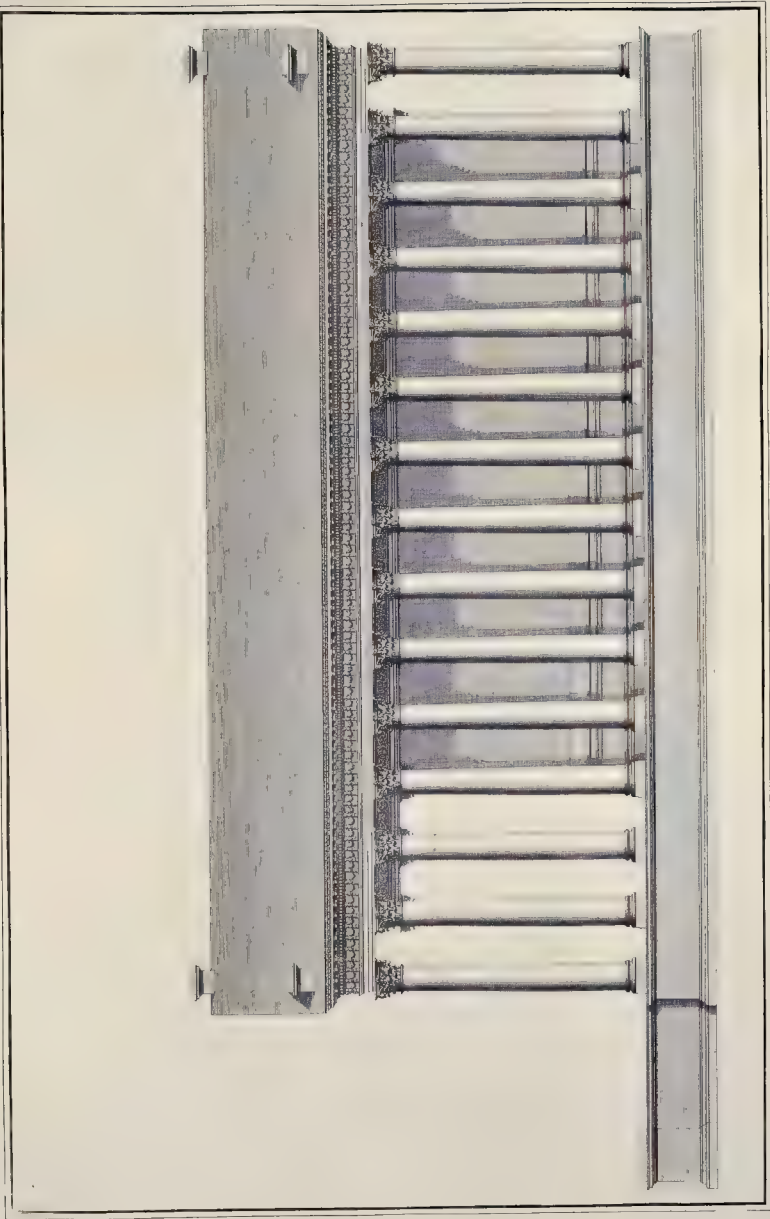




Architectura Classica

Tab. XXV

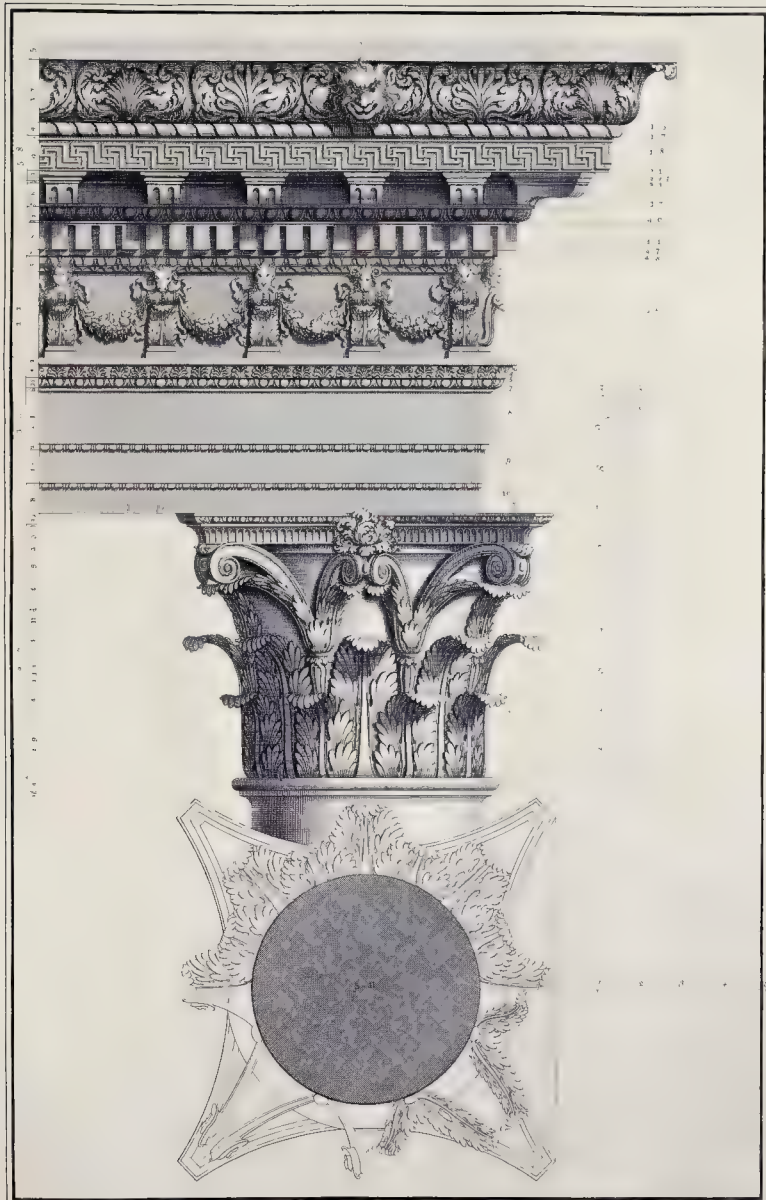


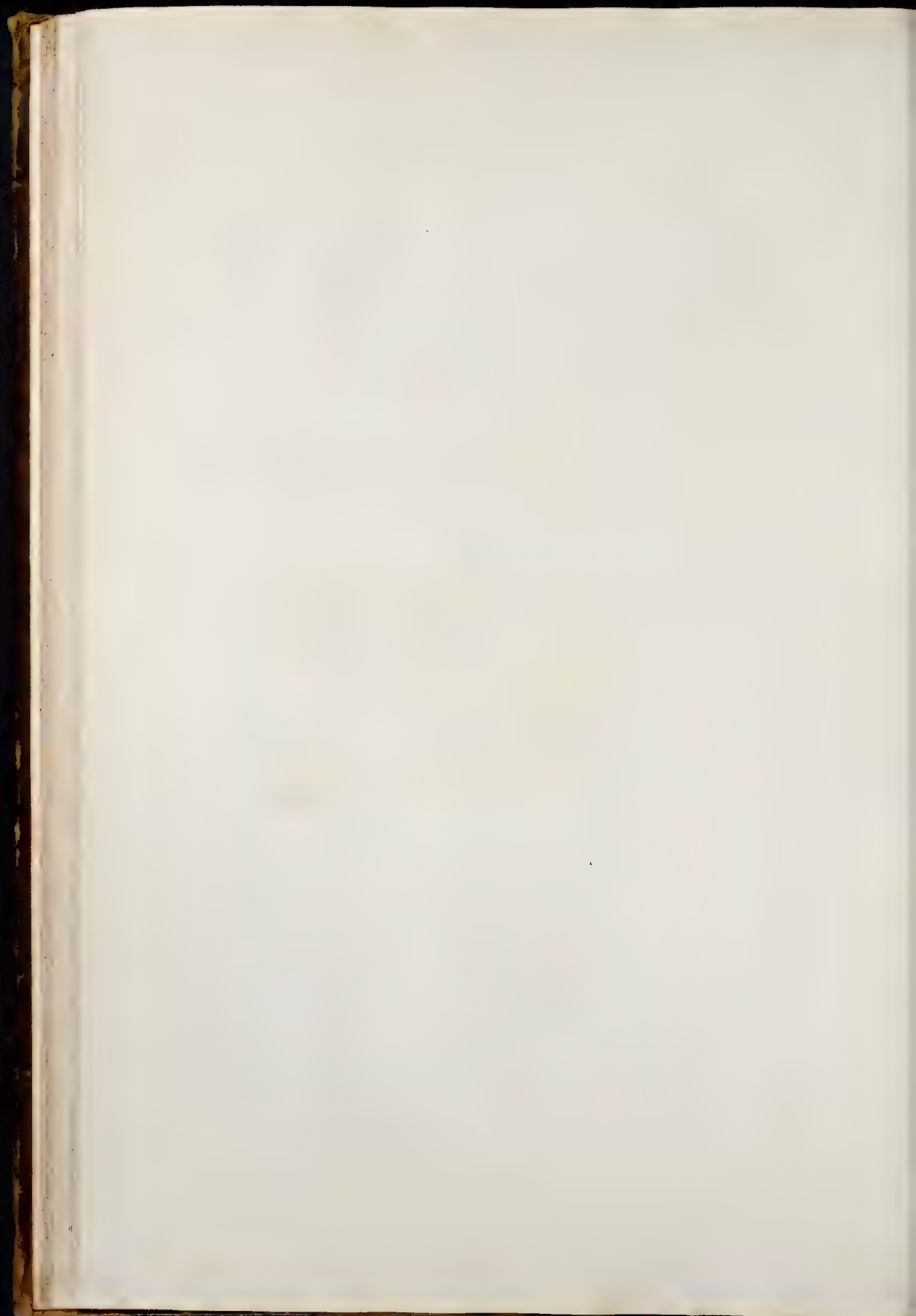


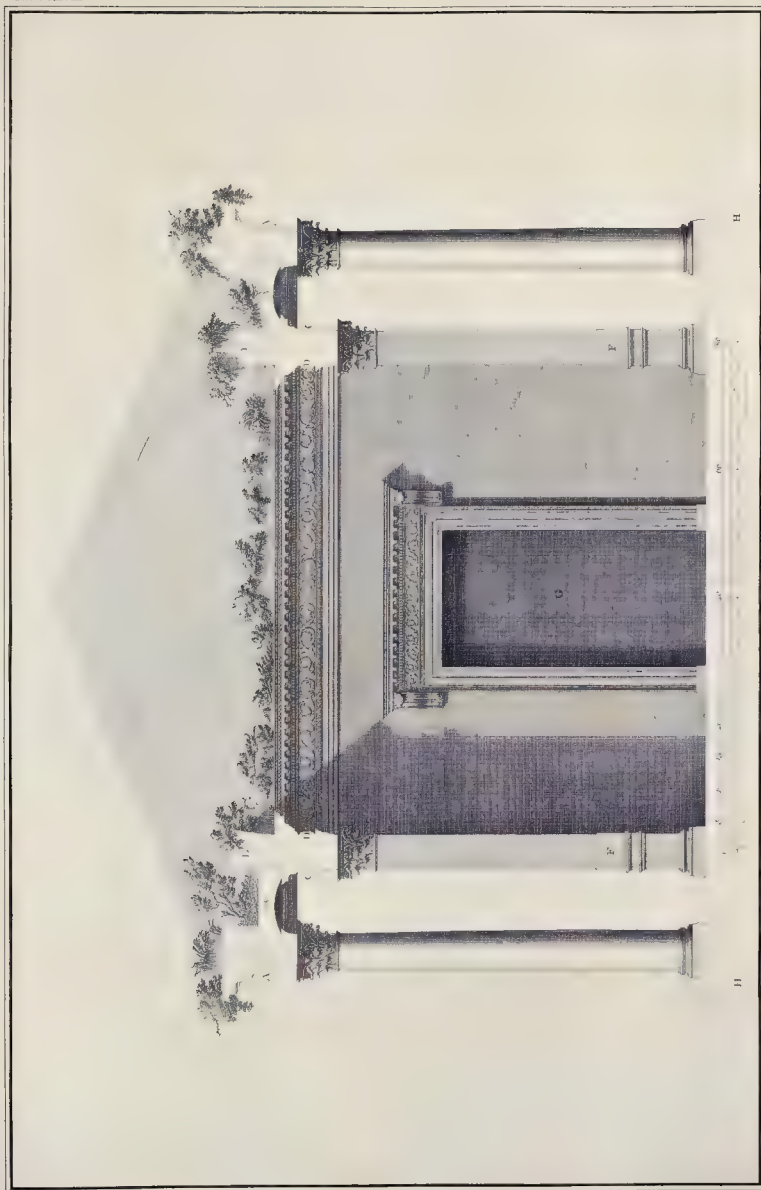
Phaedrus, Italy

Bonn, 1844





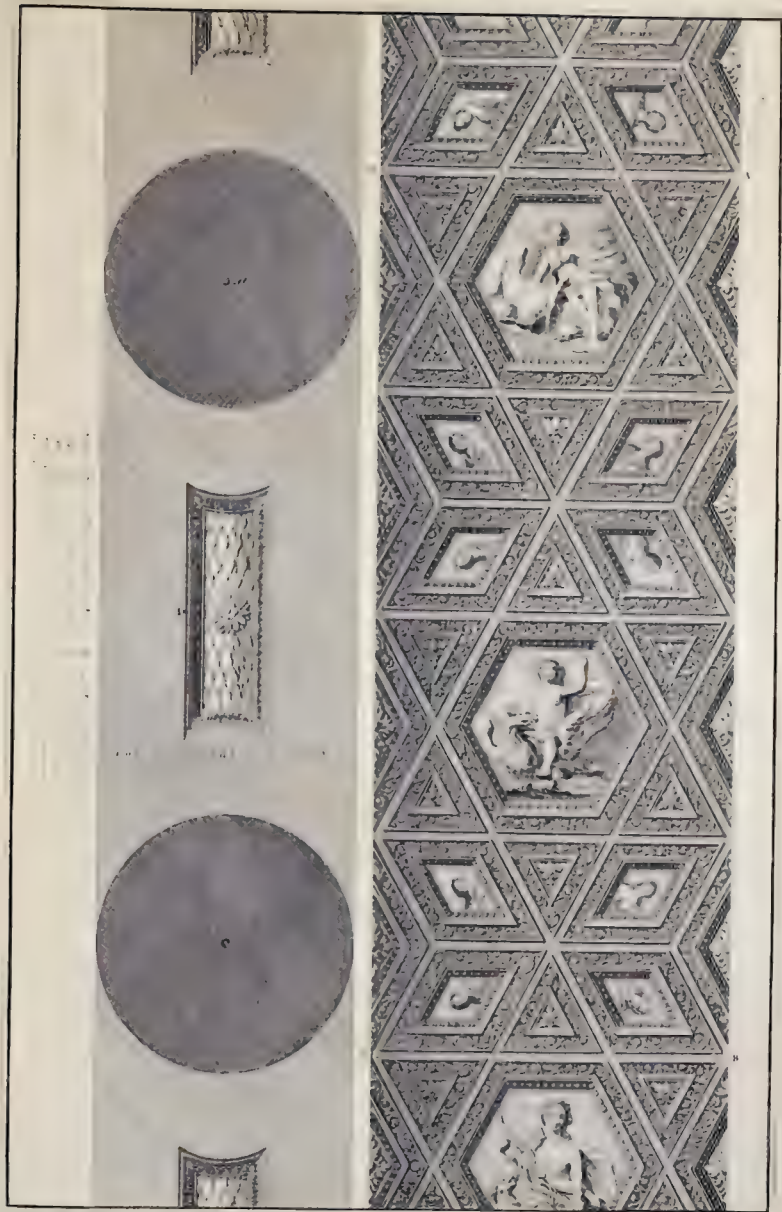




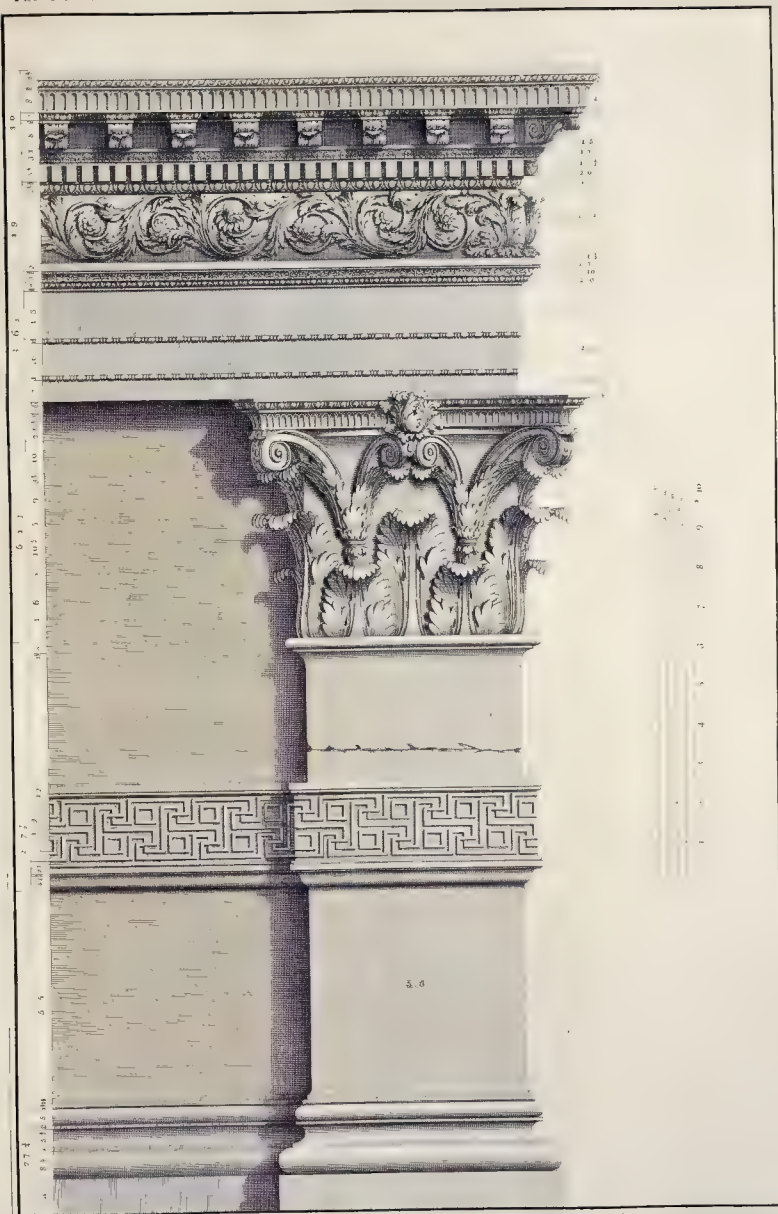
Handwritten text, possibly a signature or date.

Handwritten text, possibly a signature or date.



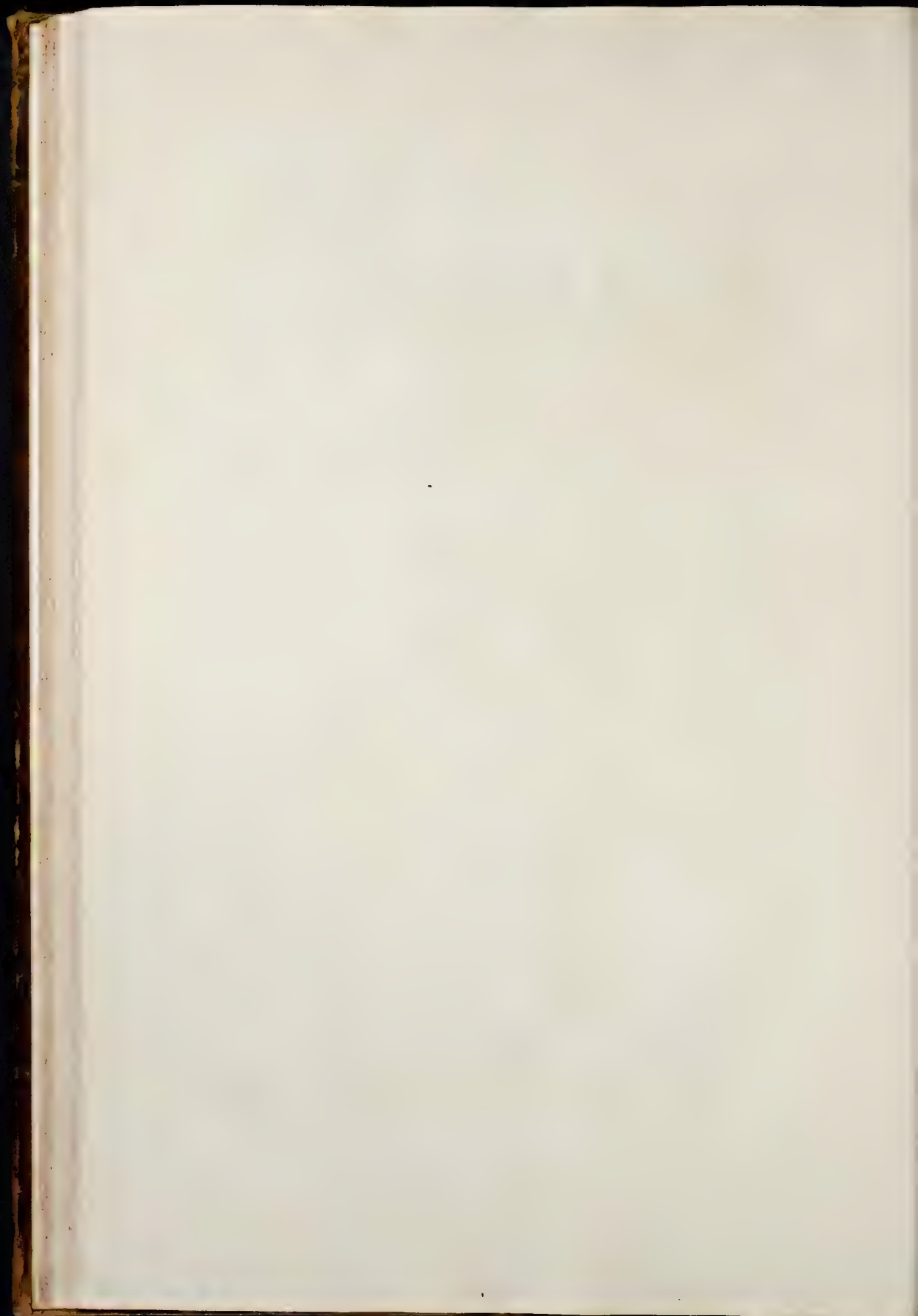




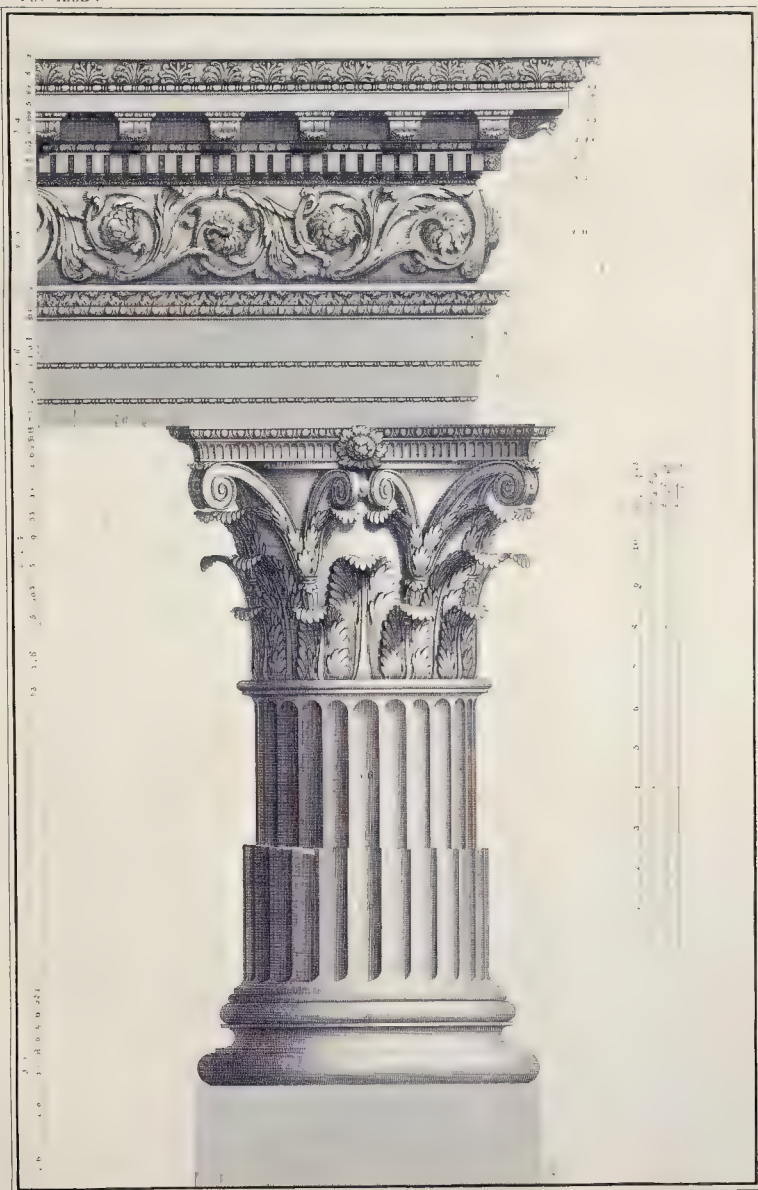


P. Frontonius sculp.

P. Frontonius sculp.



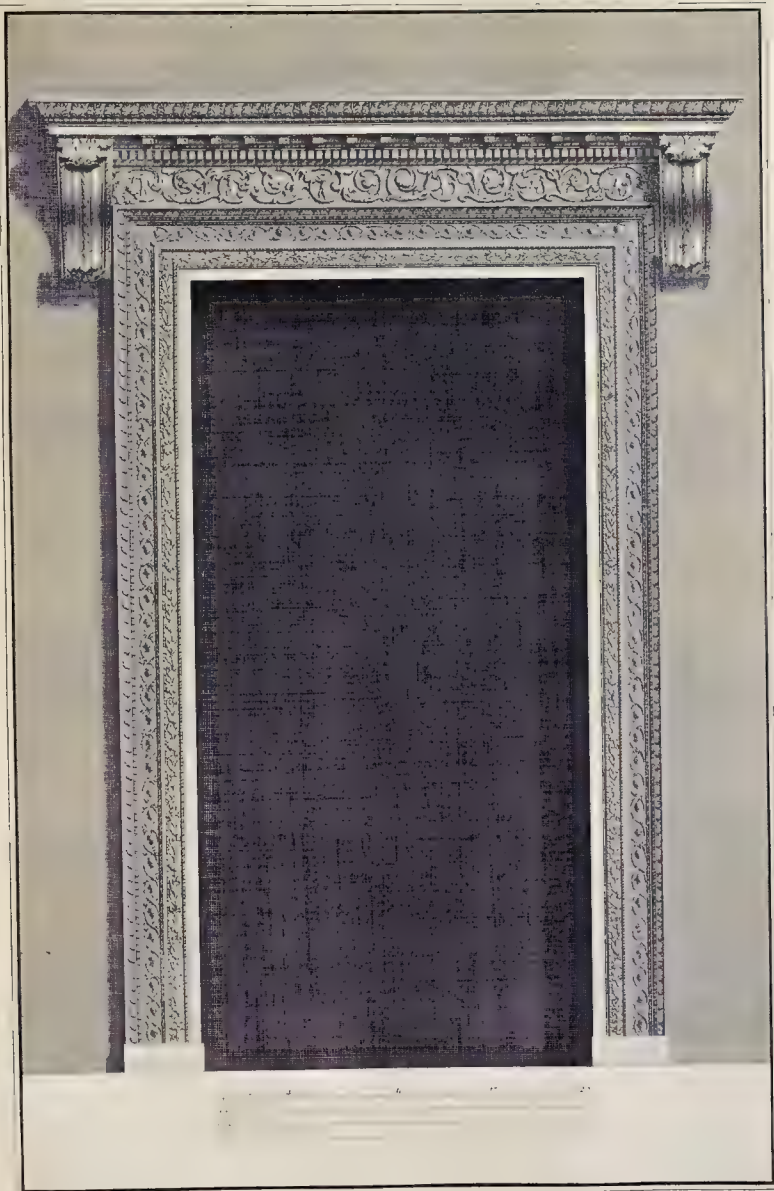
Tab. XXV.



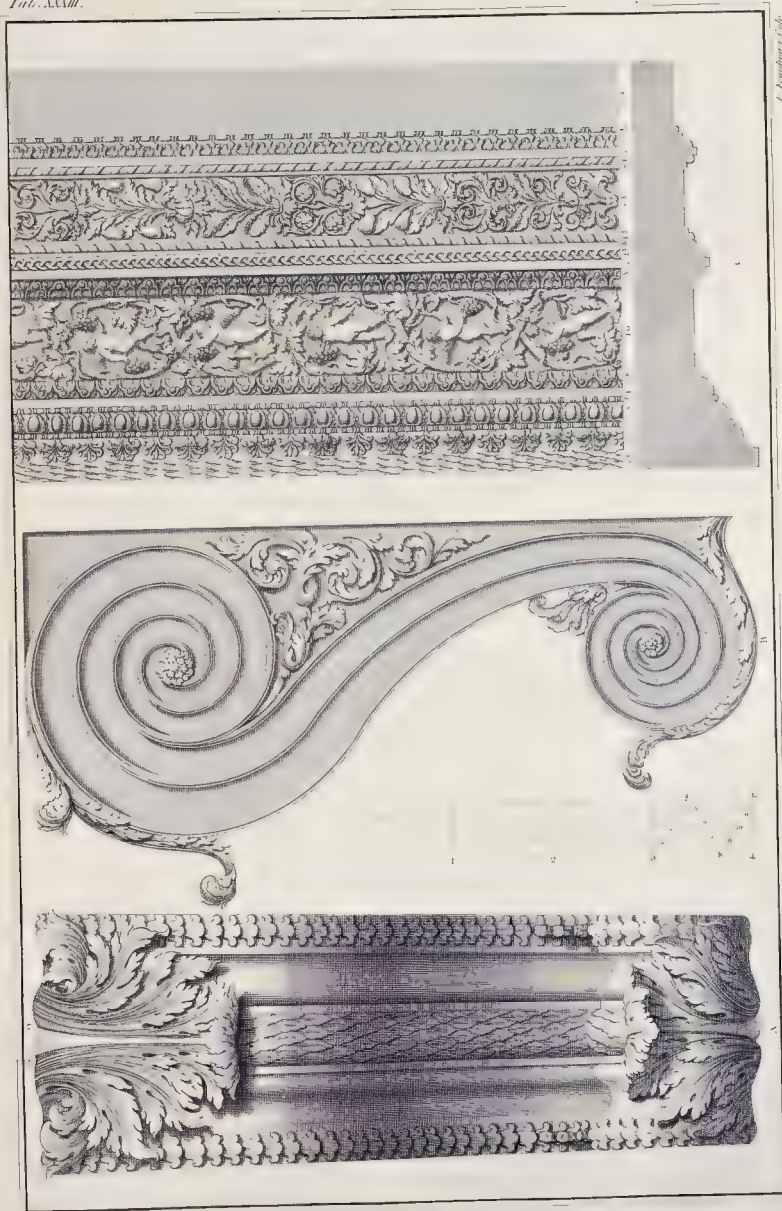
Born. Arch. del. et sculp.

Tab. XXV. et seq.



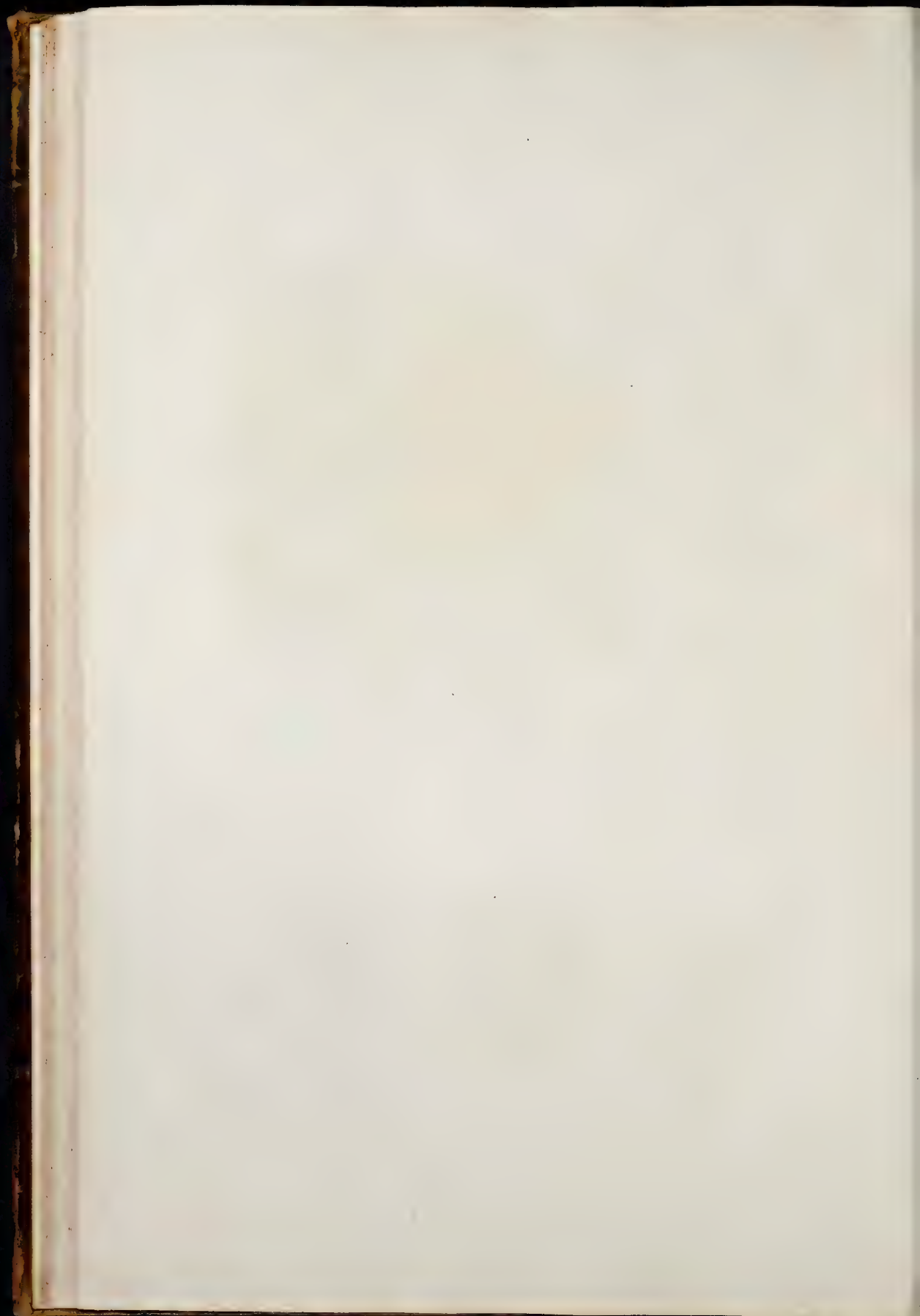


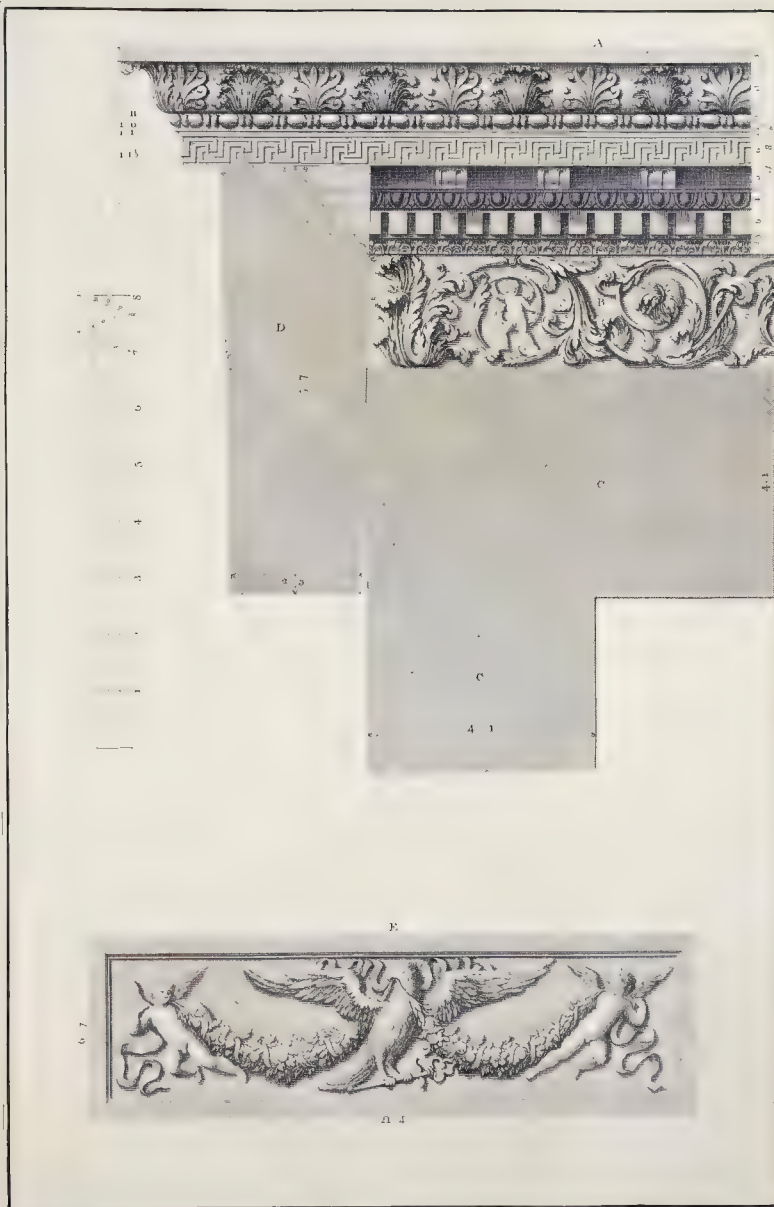


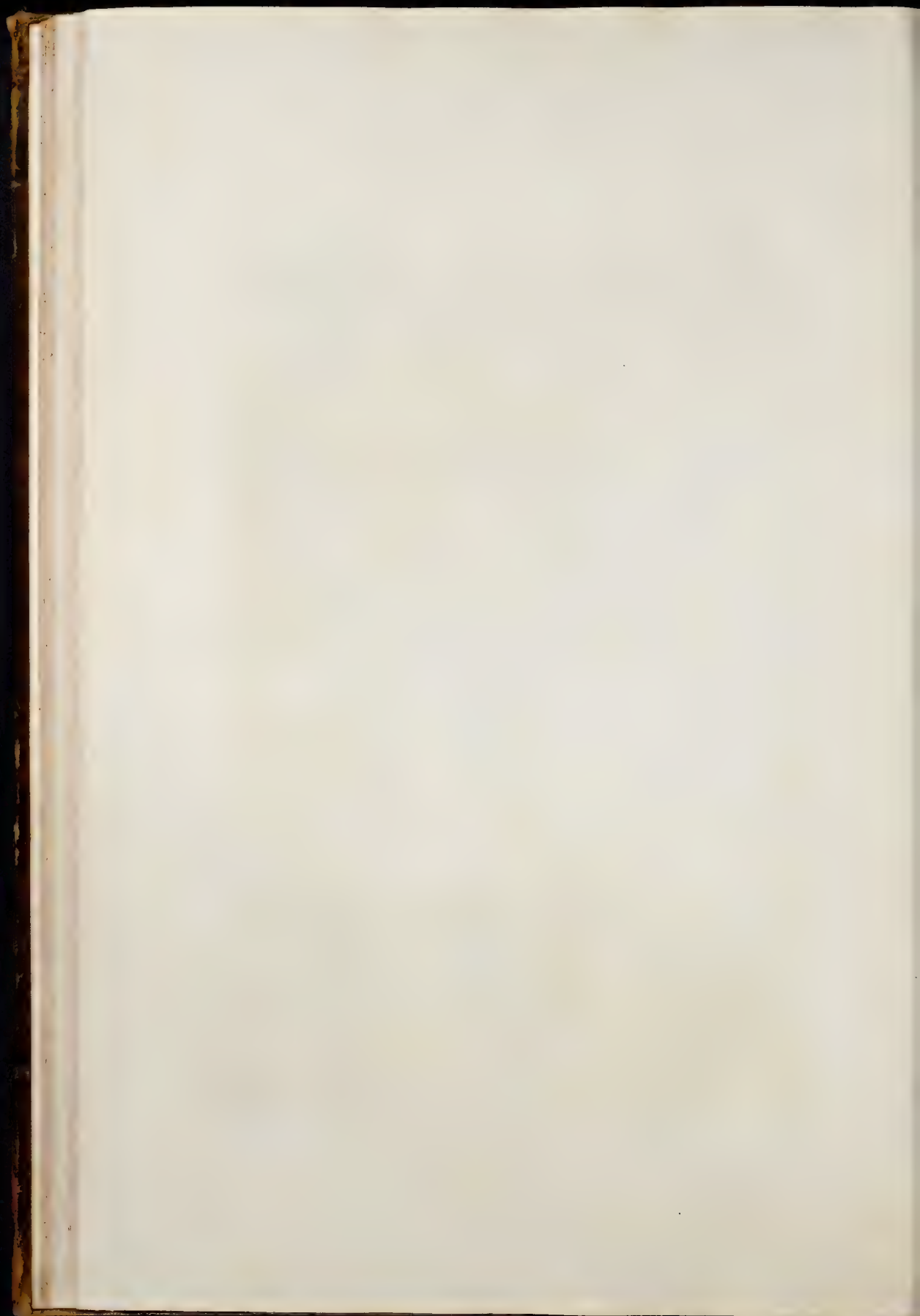


J. Bouchard sculp.

P. 100. h. 12. a. 100.





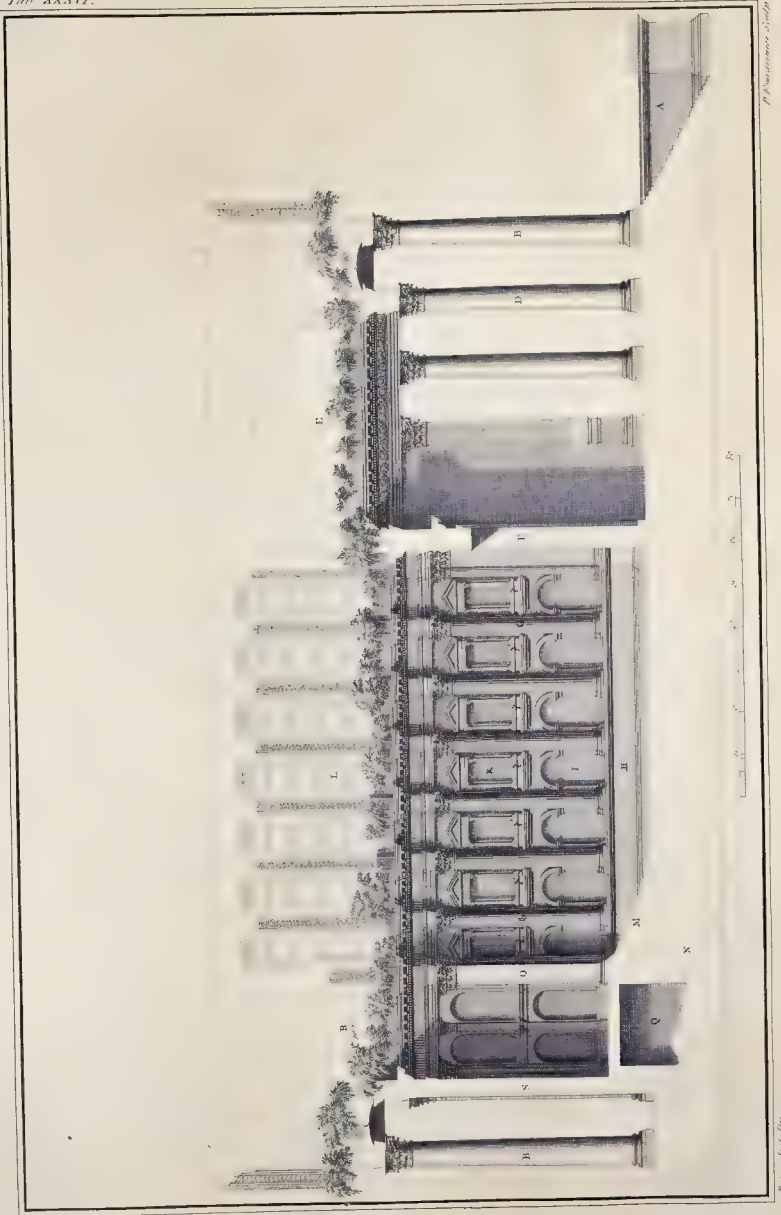




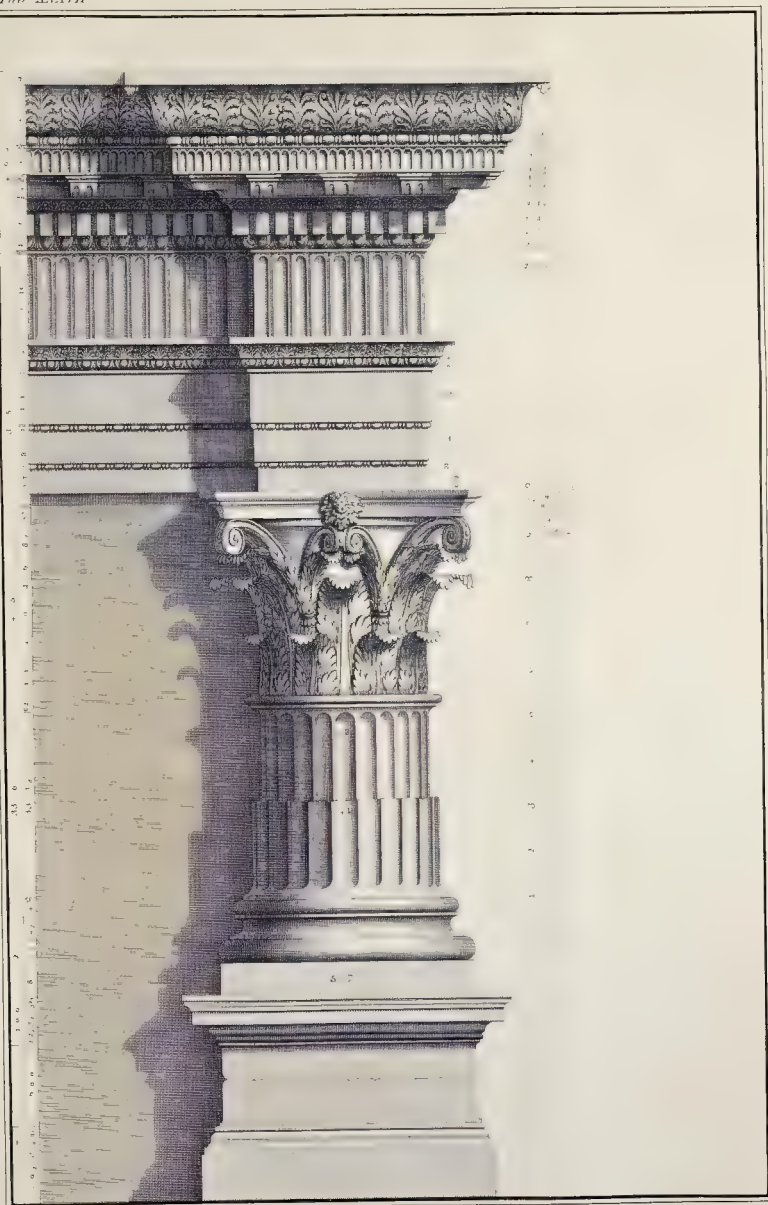
J. P. ... del.

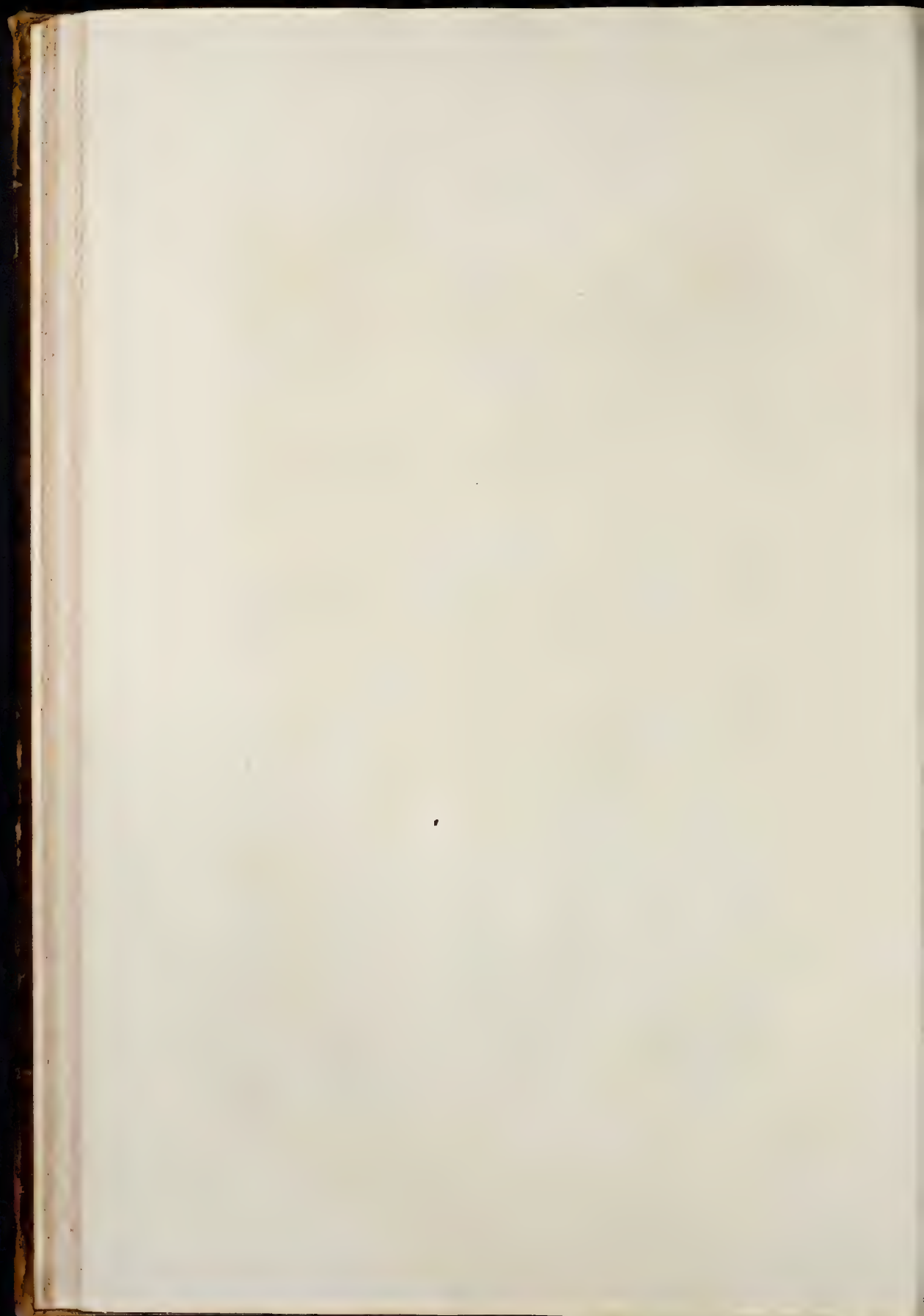
W. ... sculp.







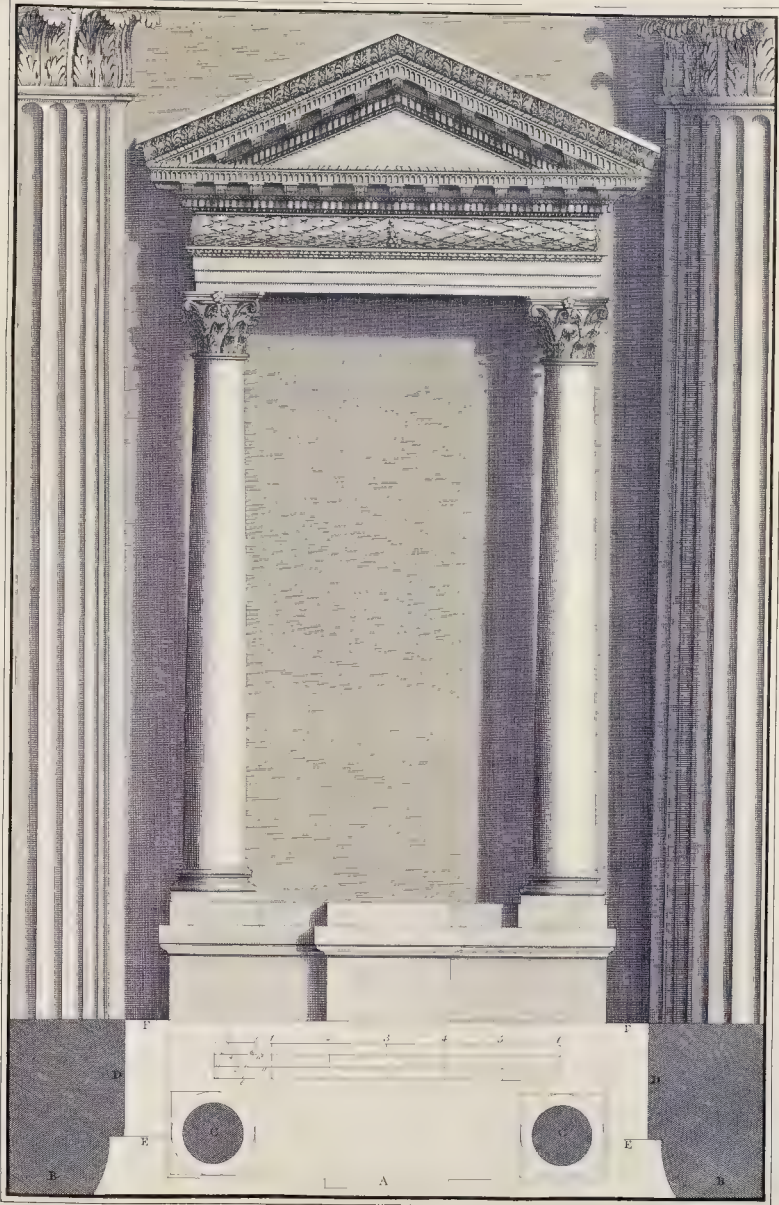








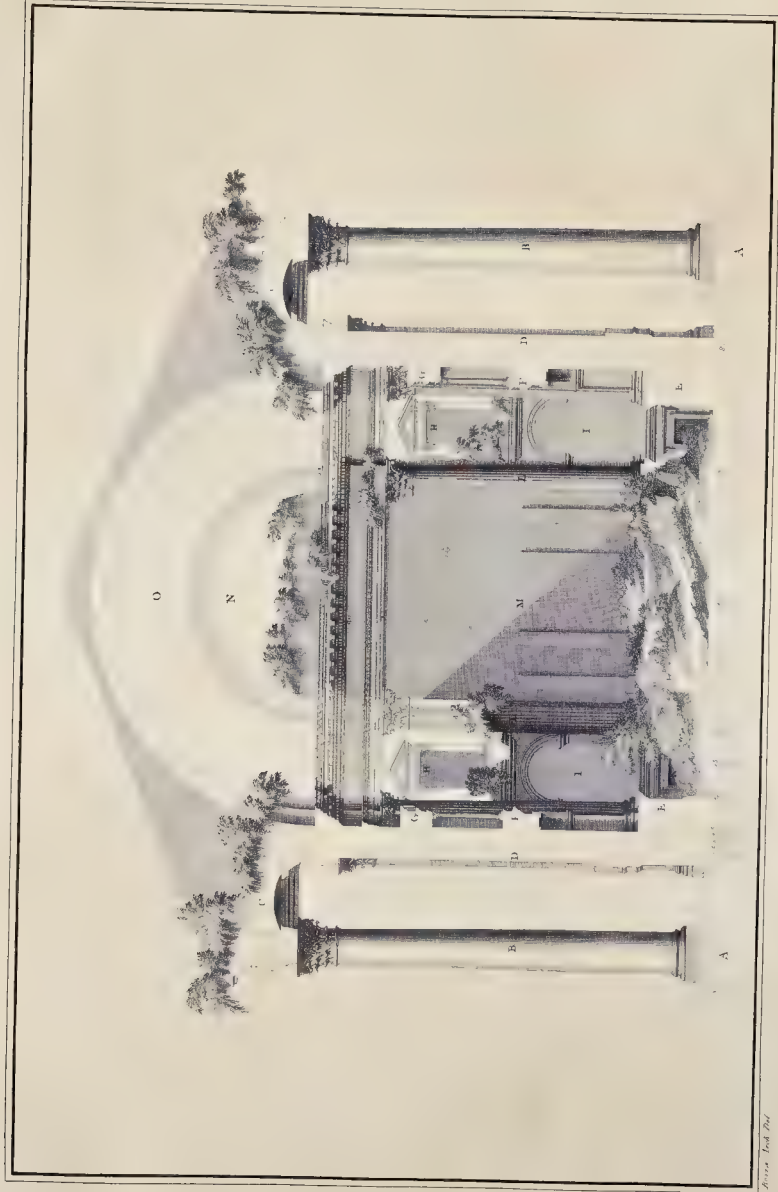
Tab. XLIV.



W. Smith del.

J. Smith sculp.

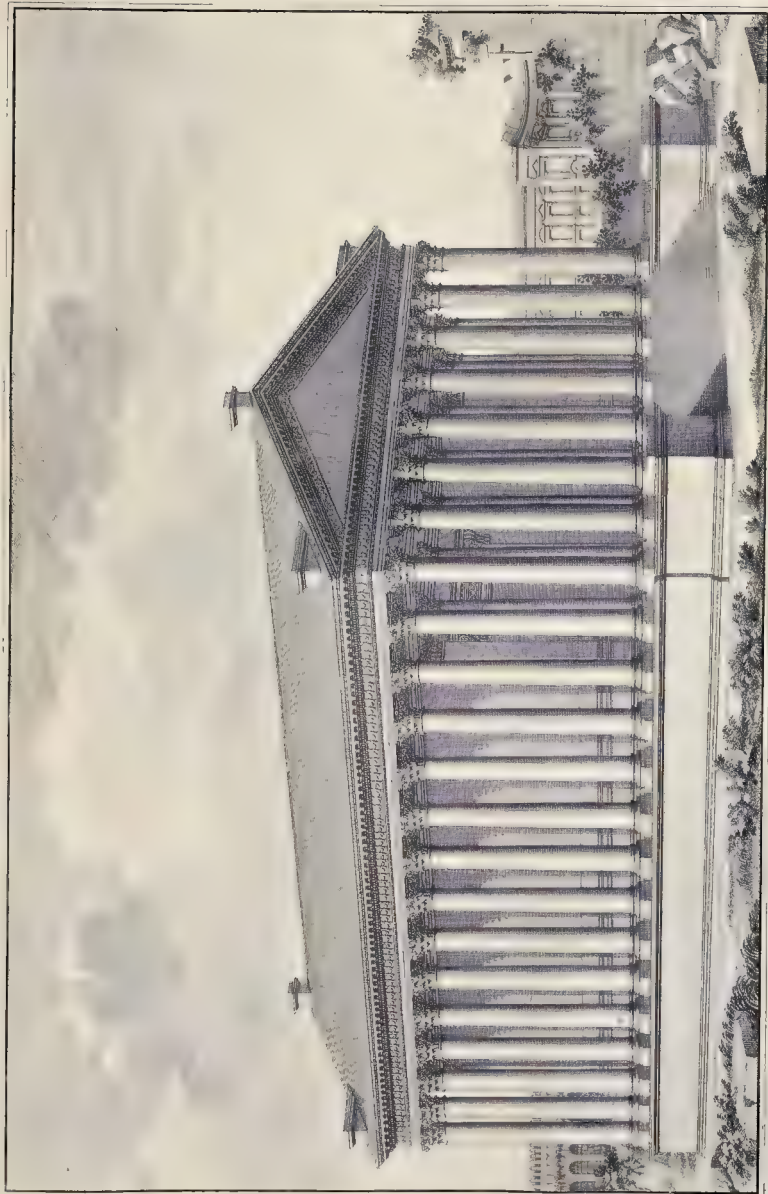




J. B. B. del.

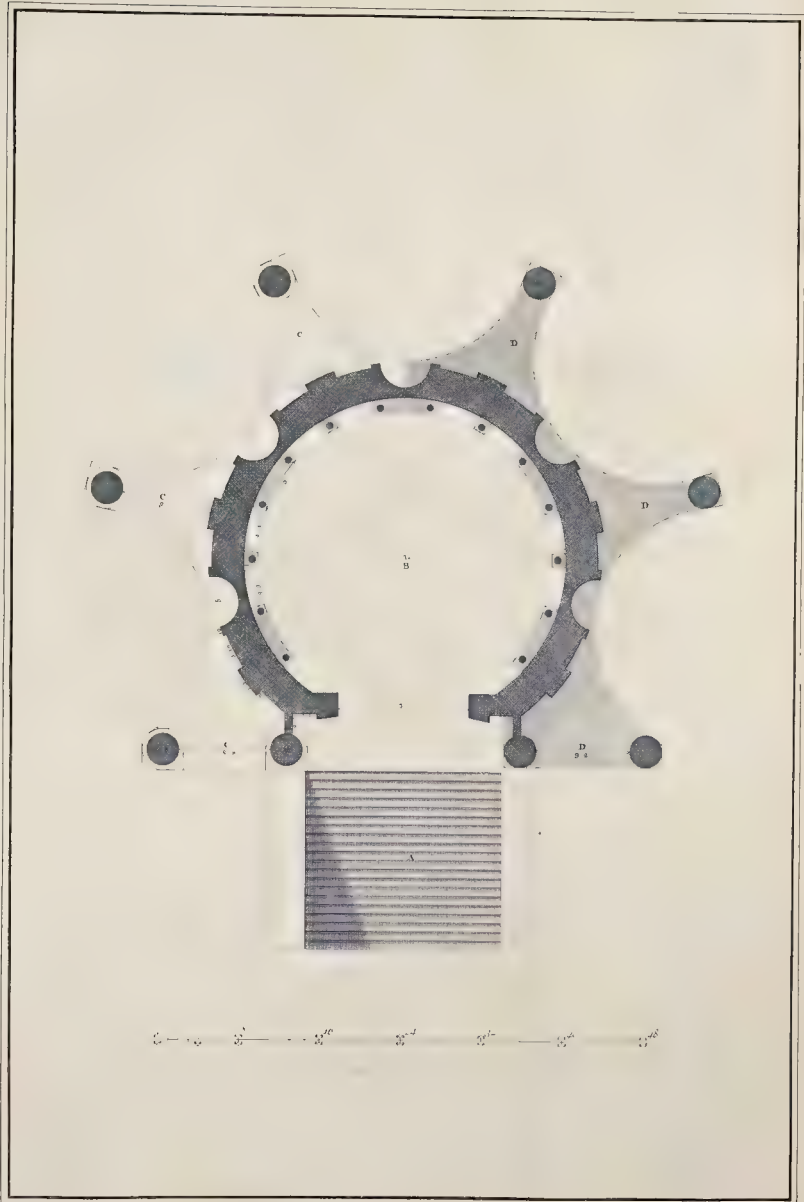
J. B. B. sculp.







Tab. XLII.

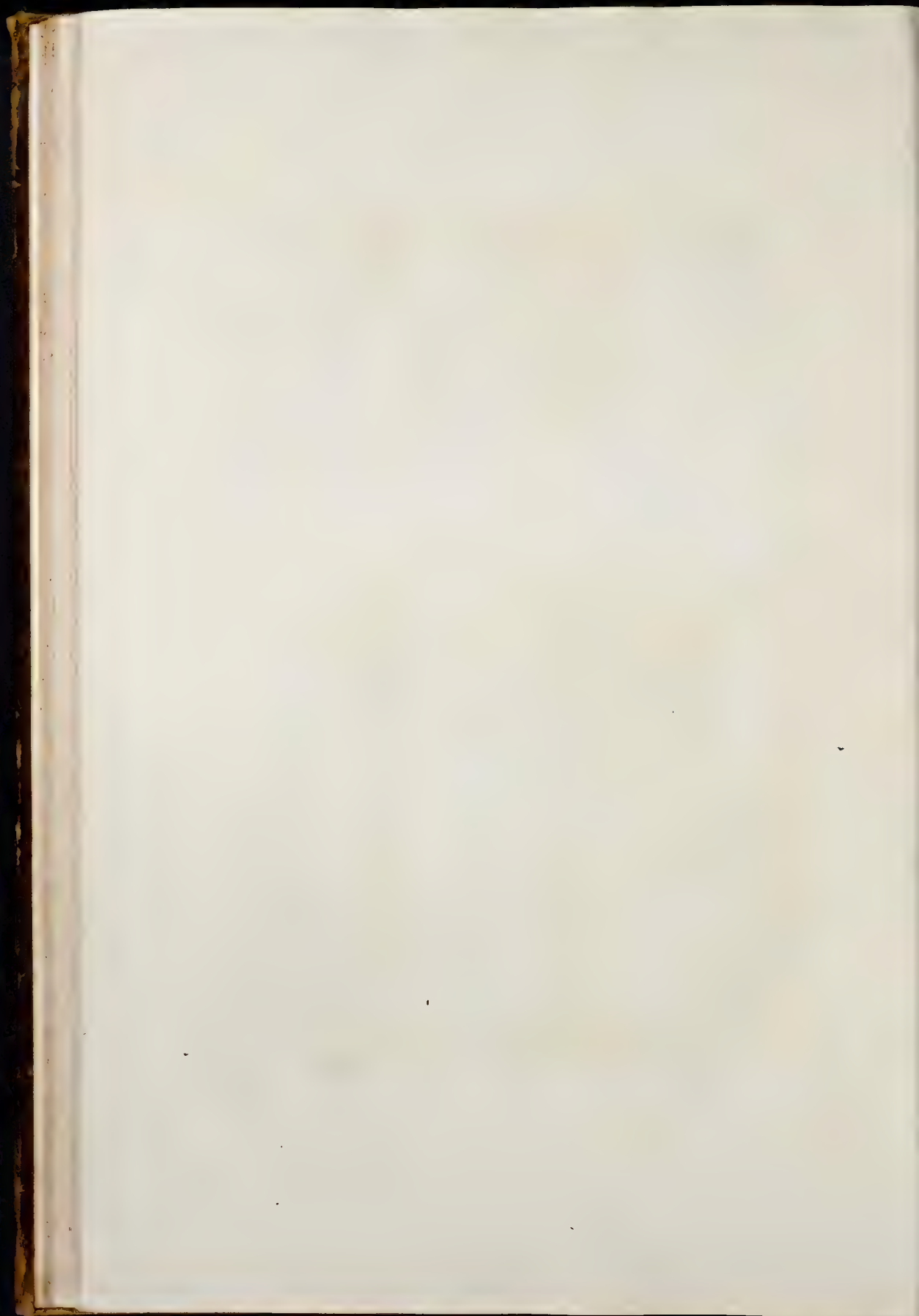


Nota. In A. D. 1.

P. K. 1717. 1718.



*Beira Arch Del**P. Fournierae* *sculp*

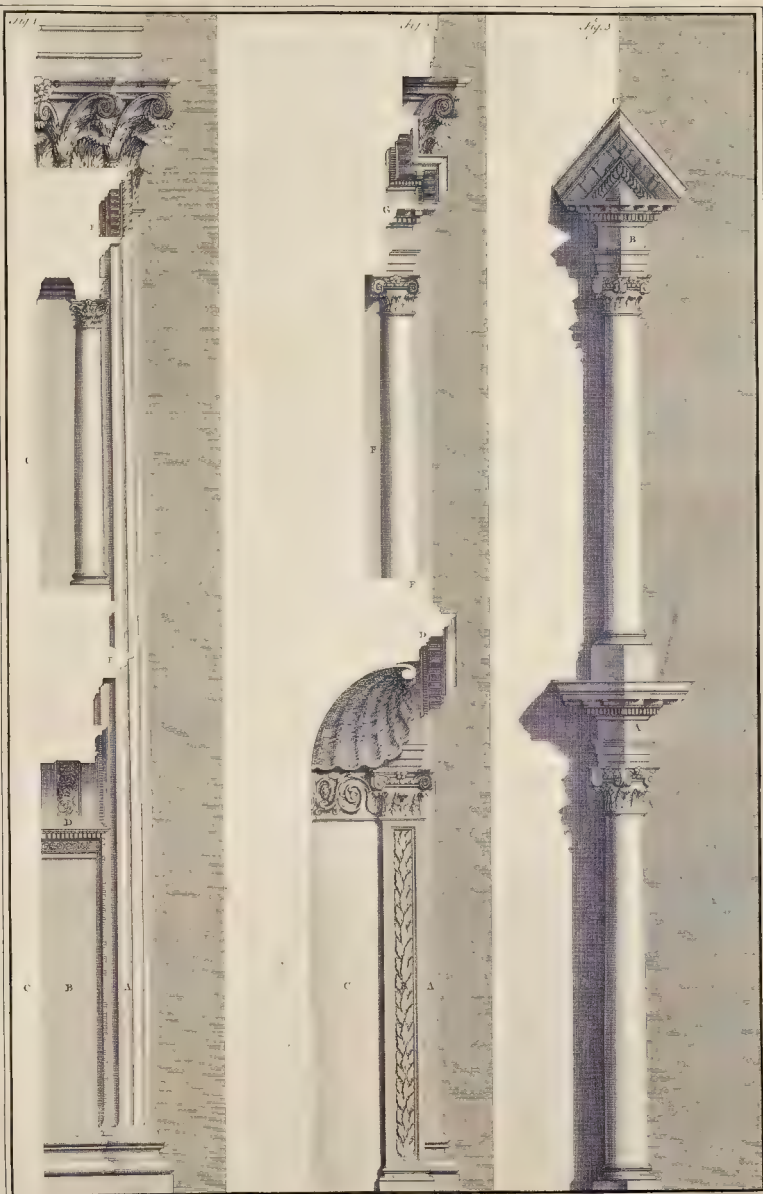




















SPECIAL 81-B
OVERSIZE 148
NA
335
82
R.93
1759
C.1

